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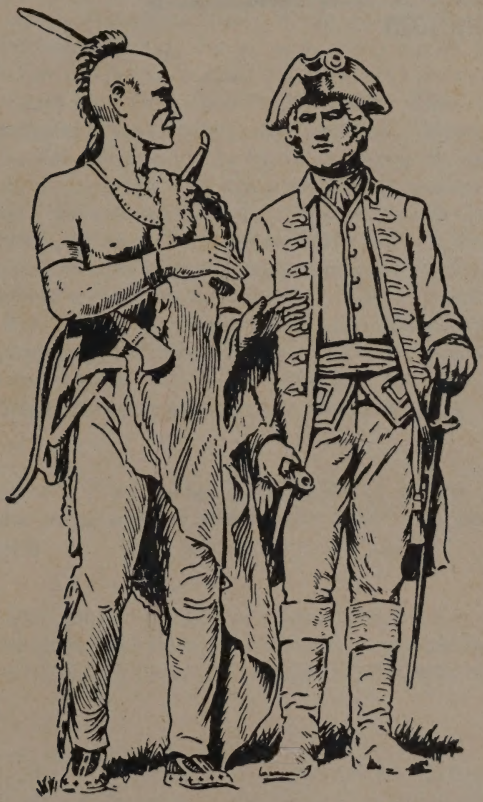
MONUMENTS TO SIX NATION INDIANS

by Aren Akweks



LET US, WHILE WAITING FOR NEW MONUMENTS, PRESERVE THE ANCIENT MONUMENTS -- VICTOR HUGO

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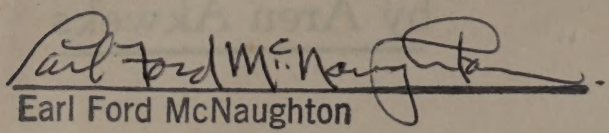


Earl Ford McNaughton

A MESSAGE

We, The Akwesasne Mohawk Counselor Organization, from the St Regis Reservation, dedicate this pamphlet, "Monuments to Six Nation Indians," to our brother, Mr. M. I. McCreight of Dubois, Pennsylvania. Among the Mohawks, Mr. McCreight is known as To-ni-kon-ra-te 'Bright Mind'. The Lakota or Sioux Indians who have also adopted him as a brother have given him the name of Tchanta Tanka or Great Heart Mr. McCreight has done much to help the cause of the Indian. Tonikonrate or Mr. McCreight, author of the latest best seller on the American Indians, "Firewater and Forked Tongues" 'Trails End Pub. Co. 726 Mich. Blvd., Pasadena, Calif.' is well up into his eighties. He has had many years of of experience among the Sioux and other tribes and knew intimately many famous old time Indian patriots. Among his personal friends were great men such as, Chief Flying Hawk, Chief Iron Tail, Chief Plenty Coups, Chief Blue Horse, Captian Jack, Chief Lone Bear and many, many other noted Indians. Many years ago, because of his staunch friendship, he was adopted by the Sioux and given the name of Tchanta Tanka, a name that only a chief can carry. On more than one occasion Mr. McCreight has been called on by his Red Brothers to intercede at Washington in their behalf. He has always responded. His home, called "The Wigwam" near DuBois, Pennsylvania, is world famous for its collection of Indian articles and its genuine hospitality. It has been visited by many noted Indian chiefs and among famous white folks who have been guests in his home are Buffalo Bill, Bob Taylor, descendants of Charles Goodyear, Bob LaFollette, Elbert Hubbarb, John Wanamaker and many others. Among famous Negroes who have been guest at the "Wigwam" is Booker T. Washington. Mr McCreight, a true friend of our people, gave the following message as regards to the history of our fathers, The Red Race of America.

"Who are the Indians? They are the Race which the people of the United States have most to dread at the judgement bar of Almighty God!" So said Wendell Phillips. I agree with him and I know!

For I have lived with them, had intimate relations with them for more than sixty years. been a chief for more than forty, studied them a long lifetime, wrote and spoke of and for them inumerable times, yet the subject is wider and deeper than can be covered in a single evening.

If you would know the truth I urge you to read the wonderful books of George Catlin. He was the first to record the facts. He lived with them, painted them and wrote accurate descriptions of their daily life, in their natural environment, exactly as the white man found them. In 1832 he went to the mouth of the Yellowstone, on the first steamer

to ascend the Missouri. There he met the Blackfeet, the Sioux, Crows, Minniterrees and Mandans. Only 28 years before this Lewis and Clark camped over winter at this Mandan village, a wonderful colony of wonderful people! It was here that they found the Shoshone Indian girl Sacajawea, without whose guidance they never would have succeeded. To her is due the everlasting credit for gaining to the United States the great States of Washington, Idaho and Montana. Her story is one of the greatest romance of United States history!

But fifty years after Catlin I went to the same frontier, met these same Indians, to find that all of Catlin's predictions were being verified, buffalo gone and the tribes of indians rapidly facing extermination; Mandans already extinct, the rest facing starvation, disease and death, from the ruthless advance of the white man's so-called civilization, the advance armed with bullets, fire-water and forked tongues!

I trust you will not charge me with ego when I tell you of another book now being published, the result of my own experience with old time chiefs, who dictated to me their side of U. S. history. It will give you a startling revelation, perhaps a new slant on U. S. history. Its title, "Fire-water and Forked Tongues."

Real history is yet to be written. For the three hundred years, Roanoke to wounded Knee, there was only the white man's printing press! The Indian's side of that 3 centuries of bloody warefare lives on rock-painted cliff and flesh side of tanned buffalo hides.

Looking back to discovery date what do we see? Africa-Black; The Pacific and Far East-Brown; Eastern Asia-Yellow; Central Europe and Britian-White and all the Western Continent-Red! North America, South America all Indian! Half the world belonged to and was occupied by the Red Race!

A glance at the world today -- a vast sepulcher, a wrecked and ruined habitation, done by white men!

We drop the curtain on the old and talk and think of the new or Indian world, this found by Chris Columbo, the great, new continent belonging to the Red Man alone. It was then just as old as the rest of the earth but without the five thousand years of history to tell us what it was, who its people were and what it all meant! Of the total of then recorded history, we have since accumulated 455 years of biased account, gleaned out of continuous warfare, carried on with beads, bullets, butchery and booze to almost complete extermination of the original possessors, the legal and rightful owners of all the lands discovered!

From the landing of Columbus, it took but 27 years to complete the practical extermination of the natives of the West Indies! Those who met the Spaniardswith kindness were forcibly taken from their families and homes. They were placed in irons, sent to Spain to be exhibited as curiosities and sold as slaves to shortly die of homesickness and despair. That twenty seven years was spent in making steel helmets and armor, collecting an army and building vessels, when the band of marauders, headed by Cortez, invaded and destroyed the home and superior government and people of Montezuma! Immediately on arrival at Vera Cruz, Cortez captured and seduced a beautiful Indian girl, educated and of royal blood. He conquered her spirit and made her a slave to his beastly desires and savage will! To Marina and not to Cortez is due the success in overwhelming the great Aztec Nation, then more civilized than Spain itself. The story of that inhuman campaign cannot be reduced to written or spoken words!

And so, within forty years after the discovery, Mexico was ruthlessly robbed of fabulous stores of gold, its Prince and well-regulated governmental organization utterly destroyed, wiping out the richest and most densely populated section of the western world.

Five years later came Pizzaro to invade the equally rich and highly civilized Peru. He robbed and slaughtered there, worse if possible, than was done by Cortez in Mexico. He captured and imprisoned Atahalpha, promising him freedom when he had delivered a room full of gold, but when only sixteen millions had been collected,, he orded the King strangled alive because of failure to fill the room to the ceiling. Faith in humanity quails at the claims of the conquistadors, who said their inhuman acts were in the name of religion commanded by their accompanying priests!

Another ten years saw the coast of Florida drenched in blood in a death struggle of Spanish and French, trying to outdo Cortez and Pizzaro, in their search for gold. And soon, came Raleigh to camp in the sand dunes of Roanoke, English deported undesirables. They missed a tin cup a couple of Indians were shot for penalty - later found one of their own party had it. But Indians were only pagans and killing a few meant no harm to a Christian.

Twenty more years saw the English at Powhatan's village, to be received with kindness, when kindness and charity were sorely needed. For a long time Powhatan furnished Smith's starving knaves the corn and other supplies they must have to save their lives. Then it becomes a burden his people could no longer stand, but when he told the idle and

1. - Forest Theater, Ticonderoga, N. Y. Akwesasne Members at unveiling of monument to Jermain Slocum, friend of the Six Nations. 2. - Mohawks at Camp Akwesasne, Onchiota, N. Y.

hungry colonists so, they demanded more corn and began taking it by force. They stole his daughter Pocahontas, held her for ransom, later taking her to Europe where she died of a broken heart. They tried to steal another daughter and finally harassed the old chief to his untimely death. Here we have in milder form a beautiful Indian maid responsible for the English obtaining a foothold and control of the Indian's lands in Virginia as Marina had gained an empire for Cortez.

Next and soon came Hendrik Hudson and the Dutch to Manhattan, and the Puritans to Massachussetts Bay, all met as usual, with a smile and handshake. In return for this we have records of the most diabolical murders and hideous massacres of natives, by the whites, as can be found in any literature in any land! Read, if you can for tears, the horrors perpetrated upon men, women and little children, in Phillip's War, and of the still more outrageous slaughter of innocent natives at behest of Governor Kief in 1642. These were the beginnings of the three centuries of brutal outrages that make up the black pages of our otherwise glorious history!

To the coming of William Penn it was the same. We have the audacity to say that his treaty with the Indian was never broken. Yet, thereafter it was merely a change from the old way to the new way, of a no less wicked, heartless and inhuman treatment of the natives by the whites. Mass murder was reduced. Fraud, trickery and studied dishonesty became the white man's mode and warfare of extermination and Pennsylvania was bathed in blood for a generation. From the Delaware to the Rockies, from Lancaster to wounded Knee, it was a century and a quarter of unrestrained murder and massacre, the last after I had left the frontier when 200 innocent natives were shot down, mostly women and children our troops with Gattling guns and left to die in 20 below zero weather for two days. When the frozen bodies were collected to be corded like firewood, in a trench, two mothers who fell together, had each of them, a babe clasped to the breast within blankets and were still alive. One was living at my last inquiry.

Who can read of the awful massacres of Indians by whites, such as Gnadenhutten, Sand Creek, Washita, and the Baker Slaughter, and stop a shiver of horror and bitter resentment!

For me it would take several evenings to relate what I know of the long and lurid tale of exterminating the Indians. Once I turned the tide of a threatened massacre of whites by a band of starving Indians who were being robbed and cheated unprincipaled settlers and rum peddlers.

The Indians have no superior in any race, white black, brown, or yellow. They have tolerated suffering at the hands of the whites, that no whites could or would submit to. They have no real liberty but are subject to a tyrannical political machine, which ought long ago to have been abolished. When I look back at the suffering, I have seen - women and little ones gaunt eyed and shivering from cold, following the slaughter of the buffalo by unprincipled white hide-hunters, I echo the charge of Wendall Phillips: "The Indian Race is the one which the people of the United States most dread at the judgement bar of Almighty God.' I repeat it with emphasis, BECAUSE I KNOW!"

MONUMENTS TO SIX NATION INDIANS

By Aren Akweks

One early dawn of the Moon of New Grass a group of young Awkesasne warriors started on a tour through the eastern country, their destination, every known marker or important monument erected to Six Nation Indians. The young Mohawks did not travel on foot as did their ancient forefathers. They traveled by car upon hard paved highways, that traced the well worn paths of the old Iroquois.

From the St. Regis Reservation they headed over the Adirondack Mountains, past the Akwesasne Club Cabin near Onchiota and on to the shore of the beautiful Lake Champlain. Traveling south along this lake they soon reached Ticonderoga, birthplace of the famous Indian Pageants.

THE FOREST THEATER, TICONDEROGA, N. Y.

Near the shore of Lake Champlain stands a beautiful pine and hemlock grove, the site of an ancient Indian village. Here, every August, is held an Indian pageant based on the lives of famous Six Nation Chiefs and warriors. This Indian pageant has grown from a handful of actors to a cast of as high as a hundred and twenty five. Thousands of people travel many miles to see these pageants. As they watch the actors they are taken back to the days when the Six Nations held sway over the beautiful Ticonderoga Region.

The festival owes its birth and growth to a friend and adopted brother, Thomas. D. Cook or better known as Ka-hon-hes 'A Long River' because like a growing river his good work widens and covers much territory as he goes along in life.

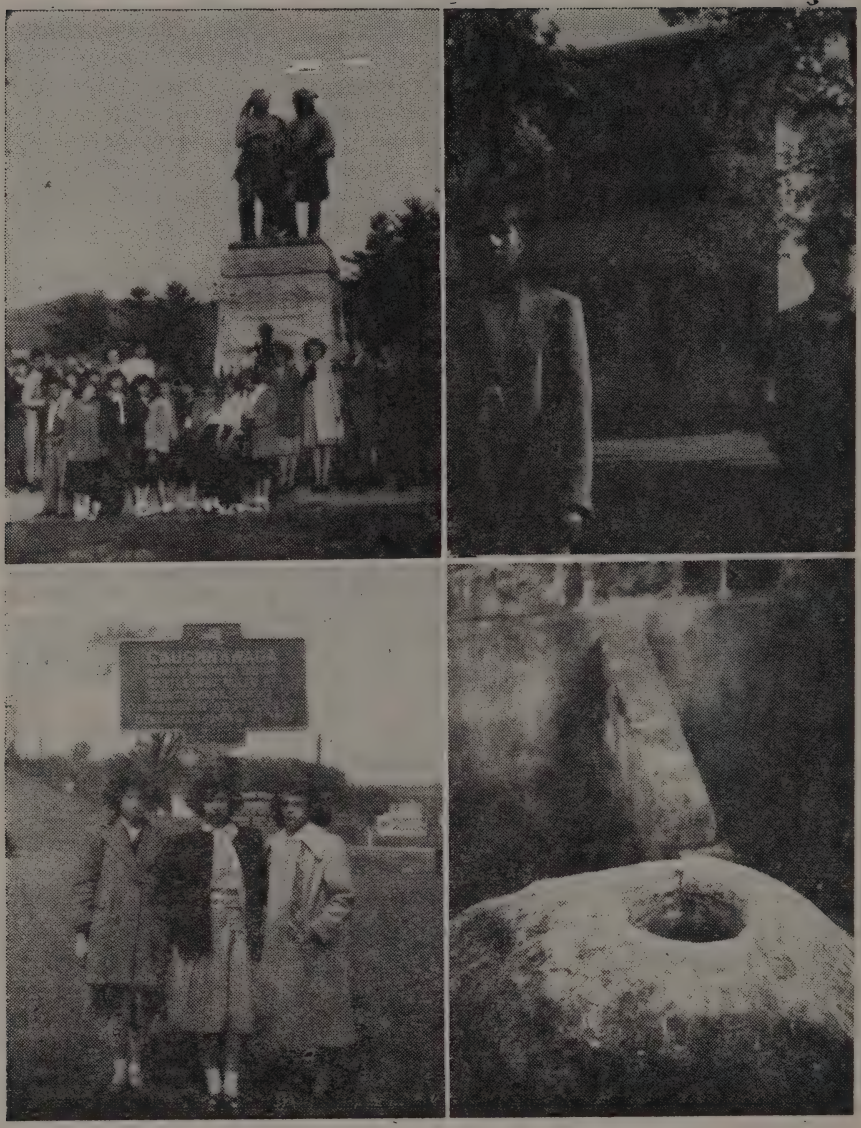
Since a boy, Ka hon-hes has been filled with pity and shame at the treatment accorded the Indian by the white race. Mr. Cook, as a keen student of Indian history, was still more disgusted knowing that the average white person continued to believe erroneous, false notions that the Indian Race was made up of bloodthirsty, sadistic people. To bring home the truths about the Indian, and particularly the Six Nations, to as many people as possible and in the most convincing manner Tom Cook developed the Indian Pageants. Each of the several pageants has been written by himself. Each has been studied by officials of the New York State Historical Association who have sent back word that the pageants are, in every detail. absolutely authentic and accurate.

In these pageants are scenes contradicting the belief that the Iroquois were savage, uncultured, cruel and bloodthirsty. They point out the early Indians were a cultured people. Based on early records the audience is shown that original Iroquois lived a happy, balanced and religious life. These pageants show the Iroquois as a kind, hospitable and generous race, that they were almost fanatical in their honesty and determination to fulfill a given pledge. A Six Nation Chief who saw one of these pageants said, "The Ticonderoga Pageant is the greatest contribution white men have made to the Indian Race." The Stockade Theatre, The Long Bark House, Ka-hon-hes and his Indian Pageants are living memorials to our people, they of the Kayanerenhgowah!

From the Forest Theater the Akwesasne Warriors headed south and followed beautiful Lake George to its head. There, in Lake George Park, they saw a monument erected to a great Mohawk Chief. This chief was known as King Hendrick. The Society of Colonial Wars erected this monument to commemorate the victory of the colonial forces under General William Johnson and his Mohawk allies under Chief Hendrick over the French Regulars commanded by Baron Dieskau.

MONUMENT TO ARONIATEKA 'HENDICH' LAKE GEORGE VILLAGE, N. Y. S.

Aroniateka or Chief Hendrick was a Mohawk of the Village of Canajoharie in the Mohawk Valley. In 1618 the Mohawks and other nations of the Iroquois Confederacy made a treaty with the Dutch of Manhattan. When the English took over the Dutch Colony the Treaty of Friendship and Mutual Aid was carried on to these people. The Mohawks, for over three hundred years, held fast to this treaty of friendship, their people considering it a disgrace to ever violate a sacred covenant. In no so-called civilized country can one find a parallel steadfast faith. They fought fiercely and unwaveringly upon the side of the English because of the treaty made so many years before. In 1755, two thousand French sol-



1. - Mohawks at Memorial of Chief Burning Sky 'King Henrik' of the Mohawks, Lake George, N. Y. 2. - Mohawks at home of Sir William Johnson, Johnstown, N. Y. 3. - Mohawks at site of Caughnawaga, a Turtle Clan Village '1667' on the Mohawk River. 4. -Sacred Spring of the Great Spirit, Saratoga, N. Y.

diers under General Dieskau attempted to invade the Colony of New York by way of Lake George. General William Johnson requested the aid of Chief Hendrick and his Mohawks. He also asked and took the advice of the Mohawk Chief as to how to best defeat the French. The Mohawk Chief joined the English army which met the French at Lake George. At the battle which took place, Sept. 8, 1755, the brave chief and many of his followers were killed. The Mohawks won the fight however and saved the infant colony of New York. Today, in sight of the Lake, there stands a large monument in honor of this Mohawk Chief and William Johnson.

Leaving the Lake George Battlefield the Mohawks headed south following the old Warrior Path that led to the Mohawk Country. They were told by their leader that a little way to the west of the monument to Aroniateka was a place called Palmers Falls on the upper Hudson River and that near this place the Americans had a blockhouse during the Revolutionary War, a blockhouse which was garrisoned entirely by Oneida Indians. It was the only outpost fort in New York State that the Americans had north of the Mohawk Valley at the time. Following the trail south the warriors soon came to Saratoga, once a well known Indian section. Because of its healing springs this region was sacred to old Mohawks. Not far from the trail the warriors visited a sacred spring known to their forefathers.

THE SPRING OF THE GREAT SPIRIT, SARATOGA, N. Y.

In the Village of Saratoga, N. Y., is a spring that has alway been regarded by the ancient Mohawks as being very sacred because of its healing powers. It was called by them, "The Spring of the Great Spirit." Near it is an inscription which reards, "This sacred spring of the Mohawks was known as the Spring of the Great Spirit and it is now known as The High Rock Spring. The first white man to visit it was Sir William Johnson in 1767. General George Washington, George Clinton and Alexander Hamilton visited Philip Schuyler at this spring in 1788."

Heading west from Saratoga the Mohawks followed the old trail that led to the Warrior Path. This led north from the Mohawk to the head of Sacandaga River and on north. The Mohawks headed south and in a little while they were in the Village of

Johnstown. Here they visited the grave and also a monument erected in honor of Sir William Johnson, a friend and brother of the early Mohawks who once lived along the Mohawk River.

SIR WILLIAM JOHNSON, JOHNSTOWN, N. Y.

Sir William Johnson was the first official representative of the British Crown to the Iroquois Confederacy. This man, strong in body and friendly in manner, attended and showed an interest in the Mohawk Councils. He also took an active part in the Indian sports and games and learned the Mohawk language. Johnson's fair dealing with the Six Nations became recognized by the Confederacy, His appointment as Superintendent of Six Nation Affairs, won the approval of the Chiefs, Warriors and Women of the Six Nations. Colonel Johnson was given the highest honour the Six Nations could give a leader or chief. He was given the Mohawk name of W-re i-ya-ge 'Chief of Affairs'. Sir William Johnson exerted all his authority and influnce to interest the British in the betterment of the Indian People. He did much to improve farming and education among them. The last act of Wraiyage was to call a great council of the Six Nations at Johnson Hall to deal with questions arising from the breaking of the Fort Stanwix Treaty by the whites. He died during this council on July 11, 1774.

After visiting the scene where the great councils were held, the monuments to Sir William Johnson and his grave before the church that he had built in Johnstown, the Akwesasne Warriors headed south to the Mohawk River. Crossing the river they visited a monument erected near the Village of Auresville. This monument was erected in memory of Kateri Tekakwitha, a Huron-Mohawk girl of the early days of Indian life along the river.

KATERI TEKAKWITHA, MOHAWK WOMEN, AURIESVILLE, N. Y.

This Indian girl has been called, the Indian Saint. She was born in 1656 at Candaouga, a Mohawk Villlage located on the south bank of the Mohawk River near where Auriesville now stands. Later she moved with he parents to Caughnawaga, a viliage of the Turtle Clan, located on the north side of the Mohawk River. Through the influence of three Jesuilt priests, who visited her father, she learned of the Christian religion. On Easter Sunday, 1675, she was Batptized by Father Lamberville. As a young woman she was skilled in doing work as Indian girls were accustomed to do at that period. She was good at moosehair and porcupine quill embroidery. She often made wampum belts used by the Mohawks in their ceremonies. She could sew well and her ribbon and bark sashes were well known. Though she was very frail it is said that she was very ambitious and a good worker. She was likewise very virtuous and led an absolutely pure

1. - Site of last home of Chief Skenandoah, chief of Oneidas. 'Oneida Castle.' 2. - Sacred Stone of Oneidas at Utica, N. Y. 3. - Akwesasne Mohawks at memorial erected in memory of Kateri Tekawitha, Mohawk River, N. Y. 4. - Mohawk students at grave of Oneida Chief Skenandoah, Clinton, N. Y.

life. Against her father's will, this Indian girl was smuggled from her home by a Christian Mohawk named Ogenratatarihen. She was taken to Quebec to a Mohawk settlement near Montreal. She took a vow of chastity and thus became the first Indian nun among her people. She died April 17, 1680, and was buried south of the Lachine Rapids of the St. Lawrence River. Her entire life was one of purity and her remains in the Caughnawaga Church are said to have worked cures for those who believed in her. Both near the place of her birth along the Mohawk River and of her death along the St. Lawrence River contain a monument erected to her memory.

Passing many an ancient Mohawk Village site the young warriors continued up the Great Central trail of the Iroquois and soon arrived at the City of Utica. Traveling to the southern end of the city they soon arrived at the Forest Hill Cemetery. There in a well kept plot they saw the sacred Oneida Tribal Stone.

ONEIDA TRIBAL STONE, UTICA, N. Y.

The tribal name of the Oneida Nation, one of the nations of the Iroquois Confederacy, is Tiioneniote 'There it is, a Rock has Set up'. They the Oneidas' are known as The People of the Upright Stone. In ancient days there appeared near their main village a large granite boulder. When later they moved their village, they were surprised to find that this boulder had followed them and was resting near the new village. This strange thing happened several times and they soon regarded the Stone as a sacred monument, a guardian of their nation and people, their Tribal Guardian. The Rock followed them in all of their migrations. The boulder, known as The Oneida Stone, remained near them as long as they lived in the Oneida Country, now central New York State. When the Oneida People moved to Wisconsin and Canada the Stone remained behind, alone and neglected. Years later, interested white people moved the stone to Utica, N. Y. where it was placed in an imposing spot in the corner of one of their beautiful cemeteries. There the young Mohawks saw the sacred Stone. At the base of the boulder they read the inscription: "Sacred Stone of the Oneida Indians. This was the national altar of the Oneida Indians around which they gathered from year to year to celebrate solemn religious rites and to worship the Great Spirit. They were known as the Tribe of the Upright Stone. This valuable historic relic was brought here from Stockbridge, Madison County, N. Y. in 1849."

Heading south-west out of Utica, and still following the Central Trail of the Six Nations, the Akwesasne Warriors headed for Hamilton College near the little village of Clinton. It is here that the great Oneida Chief, Skenandoah, is buried, and the region that they were now in was the territory of the ancient Oneida Nation, the land deeded to them by the Great Spirit. In the Hamilton College Cemetery the warriors saw a large headstone where the remains of Skenandoah were transferred in 1856 so that he might lie next to his white brother, Samuel Kirkland, the founder of the College. The monument over Skenandoah's grave was erected by the Northern Missionary Society and was dedicated in 1873.

SKENANDOAH'S GRAVE, HAMILTON COLLEGE CLINTON, N. Y.

Skenandoah 'The Deer' was a famous Oneida Chief. Skenandoah was always the warm and unwavering friend of the Americans. He was described by those who knew him as a tall, intelligent appearing man of great physique. He was a man of great eloquence and solid judgement. During the Revolutionary War he believed in the cause of the People of the United States and on more than one occasion warned his white neighbors of British invasions. It is known that he saved the people of the settlements of German Flats by giving them warning. He and his warriors fought on the side of the Americans in all of their border wars along the Mohawk and surrounding territory. Trusty Oneida scouts were sent among the British in Canada and secured valuable information concerning the numbers, strength and movements of the British. Skenandoah and his warriors fought beside General Herkimer in the Battle of Oriskany. General George Washington commended his services. It was he and his Oneidas who saved Washington's starving army at Valley Forge by bringing him several hundred bushels of corn. In 1775, while on an official visit to Albany on behalf of his people, he was given liquor by his so-called friends. He became drunk and the next morning found himself in the gutter along one of Albany's streets. Everything of value had been taken from him including most of his clothes and his chieftainship regalia. He was so chagrined and humiliated that he resolved never again to become intoxicated, a determination from which nothing could ever move him. On one occasion he said to his people. "Drink no firewater of the white man. It makes you mice for the white men who are cats. Many a meal they have eaten of you."

During old age he became blind and almost helpless. Just bsfore his death he said to his people, "I am an aged hemlock. The winds of a hundred winters have whistled through my branches. I am dead at the top. The generation to which I have belonged has run away and left me. Why I live the Great Spirit only knows." Skenandoah died at Oneida Castle March 11, 1816, reputed to be 110 years of age. In spite of all that the Oneidas had done for the cause of the Americans 'British troops destroyed their villages, crops and orchards' and in spite of the fact that Congress applauded the Oneidas for their firmness and integrity, assuring them

1. - In this grove the Council House of Oneidas once stood 'Oneida Castle, N. Y. 2. - Ak-' wasasnes at Oneida Stone of 1615 'Turtle Rock' Nichols Pond, N. Y. 3. - Indian Hill, located near De-o-song-wa, sacred spring that marked the boundary line between the Oneidas and Onondagas, Pompey, N. Y. 4. - At Oneidas Village site, Nichols Pond, N. Y.

friendship and protection of their lands, after the war, their hunting and fishing grounds were invaded by the whites who sent up a clamor and an increasing cry for their removal to the west. The poor, tired Oneidas were not long to enjoy the settlement that they had worked so hard to keep. They were totally averse to moving and leaving their old homelands and the graves of their forefathers. Greedy land speculators, who coveted their lands, won out and it was in 1823 that their removal from New York was decided upon. Their trail to the west was wet by tears as the Oneidas left their beautiful homelands and the graves of their fathers. Old Skenandoah had fought and died in vain!

Leaving the grave of the old chief the warriors headed west over the ancient trail that led through the ancient Oneida Country. Just east of Oneida Castle on the north side of the highway they saw a large stone boulder with a bronze plaque marking the site of the last home of Skenandoah. The monument bore the following inscription:

SITE OF SKENANDOAH'S LAST HOME

This marks the site of the last home of Skenandoah, chief of the Oneidas and the white man's friend. Here he entertained Gov. De Witt Clinton 1810, and many other distinguished guests, and here he died in 1816 aged 110. He was carried on the shoulders of his faithful Indians to his burial in the cemetary of Hamilton College, Clinton, N. Y. and laid to rest beside his beloved friend and teacher, Rev. Samuel Kirkland. "I am an aged hemlock. The winds of a hundred winters have whistled through my branches. I am dead at the top. The generation to which I belonged has run away and left me. Why I live the Great Spirit only knows." Erected in 1912 by Skenandoah Chapter N. S. D. A. R., Oneida, N. Y."

With a pleased feeling in all of their hearts because of the honour that this organization had given the great Iroquois chief, the warriors journeyed west, still traveling over the ancient trail of the Iroquois. Near Oneida Castle they visited a grove in what is called Castle Park. It was in this beautiful grove that the ancient Long House or Council House had stood while the Oneida People yet remained in their country. From the site af the Oneida Council House the Mohawks headed south about four miles. There they visited some Oneida Indians, grandchildren of those few Indians who had refused to leave their old home in 1823. Leaving their Oneida friends, they headed for a

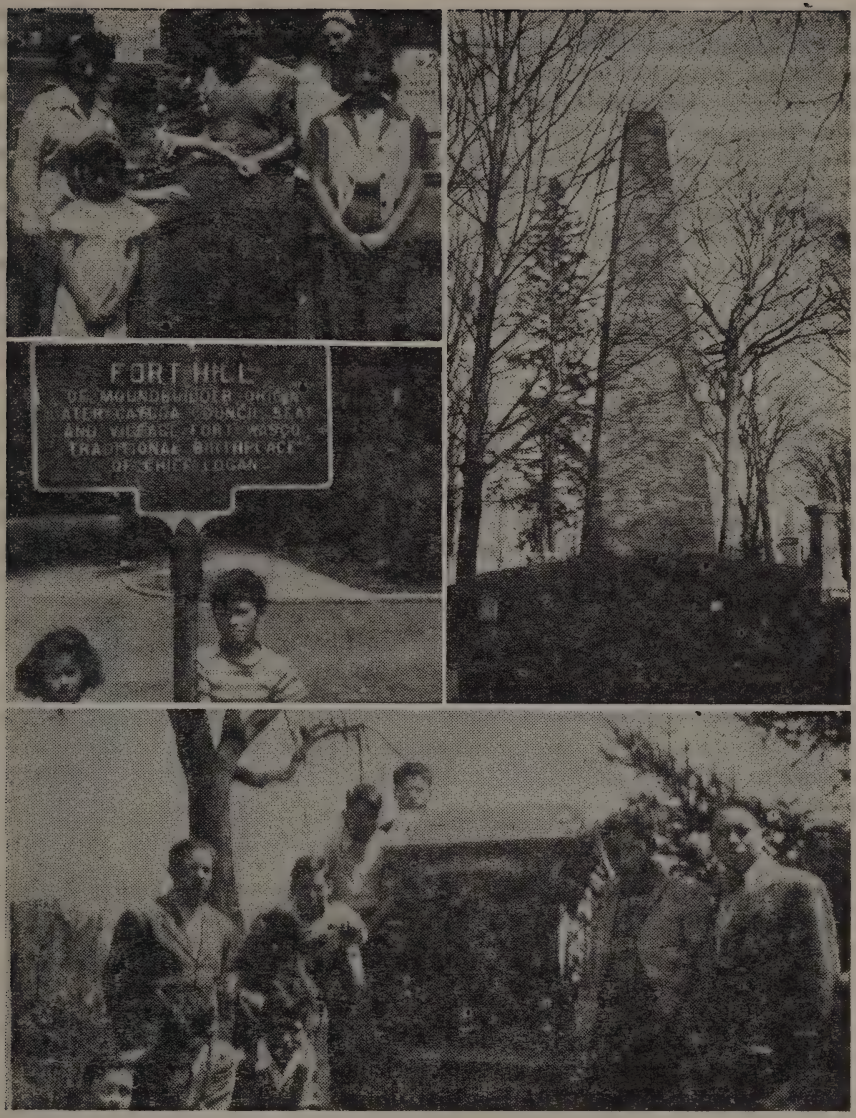
place called Nichols Pond. Near here they visited the site of an ancient Oneida village. that Champlain attacked in 1615 and this was where the Oneidas defeated him. Here the Mohawks saw the Tribal Stone of 1615 and other spots of interest including ancient corn pits and the wall that enclosed the stockaded village. From this ancient village site the Mohawks headed south to beautiful Lake Cazenovia where another trail of the Iroquois passed. Tradition says that Hiawatha once traveled this trail to meet Deganahwida in the Mohawk Country. Together these two great men founded the Iroquois League, a league that was organized to do away with war and establish universal peace among all people. From this region the warriors again headed west to a small settlement called Pompey. There they visited an ancient Onondaga Indian burial ground near Indian Hill. This Onondaga Village site was occupied in 1655 and it had a large population. Leaving the old village site and burial ground the Mohawks headed north for the village of Manlius. Near here is a sacred spring of the Iroquois. This spring was called De-o-song-wa by the Indians and The Deep Spring by the white settlers. It was on the boundary line between the Onondaga and Oneida Country. This spring not only marked the boundry line between them, but it was a well known stopping place on the Great Central Trail of the Iroquois. Leaving the region of the Great Spring and heading toward the setting sun the young Mohawks soon were on the Onondaga Reservation. Near the Onondaga Long House they saw an impressive stone monument erected by the Six Nations to the great Prophet and Teacher, Handsome Lake or Kaniatario.

MONUMENT TO KANIATARIO AT ONONDAGO RESERVATION

In 1735 at the Seneca Indian Town of Conawagus on the Genesee River there was born an Indian boy who was later to become one of the greatest Indian Prophets and teachers of recent historical date. This Seneca was later given the office of a chief of the Turtle Clan with the title of Kaniatario or Handsome Lake.

As a young man Handsome Lake was everything but a religious teacher. He was a habitual drinker of the white man's fire water and more than once returned from the towns of the invader under the influence of the white man's curse. At this time, in spite of the promises of the United States Government to keep the fur traders from bringing rum into Indian towns and in spite of the warnings of the Confederate Chiefs to these same traders, rum was circulated freely among the Iroquois. The Senecas, who had lost most of their country and who were becoming more and more surrounded by the whites, sought to forget their troubles by drinking rum. Under such conditions Handsome Lake lived.

Finally, after years of drinking, Handsome Lake became very ill, so ill that for four years he lay an invalid, not able to rise from his bed. At the end of the fourth year he walked from his cabin and fell to the earth, seemingly dead. His daughter immediately told his other relatives of his death. His body was dressed in his ceremonial clothes and he was prepared for burial. When his relatives gathered for the death ceremony he surprised everyone by sitting up, as his followers say, "Came to life."



1. - Akwesasne Mohawks at Monument thanking Onondaga Indians, Syracuse, N. Y. 2. - Fort Hill, Cayuga Council Seat, birthplace of Chief Logan, Auburn. 3. - Logan Monument, Auburn, N. Y. 4. - Akwesasnes at grave at Ga-nyah-di-yoh, Handsome Lake, Onondaga Reservation.

From that day on, Handsome Lake became a teacher and a prophet. Three messengers of the Great Spirit had come to him during his death. They told him that the Creator of mankind had chosen him to tell the Iroquois People how they should live and worship. From time to time, for the next fifteen years, the three Messengers visited and instructed Handsome Lake with the wishes of the Creator. At such times Handsome Lake would go into a trance. His first and greatest message was to condemn the white man's firewater, saying that it was by the Evil Spirit to destroy the Indian People. He established a better system of morals among his people. It is said that because of his teachings many people gave up their dissolute habits, becoming sober and moral men and women, among whom "discord and contention gave place to harmony and order and vagrancy and sloth to ambition and industry. Each Autumn the followers of Kariwiio 'The Good Word' assemble to hear the doctrines of Sakorionnieni, the Great Teacher, preached to them by leaders of the faith.

Concerning this noted Iroquois, The Indian League of America says, "A great light came to our people when Handsome Lake taught our people to live pure and noble lives that our race might grow in stature physically and spiritually. He taught us our duty to the Great Spirit, the just giver of life, and to honour Him, not only with our most colorful rites and ceremonies with Thanksgiving, but with our very lives. He taught charity, justice and honesty to all. He taught us to be kind to the aged and to our children, and prophesied that from this purity of living a mighty race would grow.

This League honours this teaching, not disparaging the word of God, but holds fast to these ideals as a compliment to the fulfillment thereof. This League therefore honours the ancient religion of our forefathers and demands of all members a tolerant view and urges a pledge to follow this teaching, that our Race might grow in stature physically and spiritually."

Kaniatario died at Onondaga, Aug. 10, 1815. The monument that the Six Nations have erected over his grave bears the following inscription: "Ga-nyah-di-yoh, author of the present Indian Religion, born at Ca-noh-wa-gas, Genesee County, N. Y. 1735, died Aug. 10, 1815 at Onondaga Reservation."

Leaving the Onondaga Reservation the warriors turned north for the City of Syracuse. In a park beside one of their main streets near the New York Central Railroad, the warriors saw a small stone memorial. This was erected by the citizens of Syracuse in honour of the Onondaga Indians who saved the early white settlers of that city from death by hunger and sickness. The stone bore the inscription:

MONUMENT TO ONONDAGA INDIANS, SYRACUSE, N, Y.

To the Onondaga Indians: In 1793 out of a total population of thirty-three inhabitants in the Village of Salina, thirty persons were sick. The remaining three inhabitants with the help of neighborly and friendly Onondaga Indians took care of the sick for two months. In the following year the population had grown to sixty three persons, of whom twenty three died that year. This tablet is placed in grateful appreciation of helpful assistance of the Onondagas to the pioneer settlers of here in founding the City of Syracuse. - Erected by the State Education Dept., Syracuse Chapter of S. A. R., and City of Syracuse, 1934.

From Syracuse the Mohawks once more headed down the Great Central Trail of the Iroquois to the City of Auburn. There, in the Fort Hill Cemetery, Fort Street, Auburn, the warriors saw the remains of a huge Indian mound in the center of which was a gigantic stone shaft monument erected to a great Cayuga chief named Logan.

LOGAN MONUMENT, AUBURN, N. Y.

Chief Logan, Tah-gah-jute christened Logan, 1725-1780, renowned Cayuga sachem, statesman, orator and warrior. He was born in the Indian village Wasco near here. His memory remains enshrined in the Finger Lakes Country as the friend of the white man. In 1852, almost three quarters of a century after his death, there rose in the ancient Indian fortress, now Fort Hill Cemetery, a great stone shaft in his memory-a monument of esteem reared with the free will gifts of Auburnians to an Indian of whom Judge William Bown, of Pennsylvania once said, "He was the best specimen of humanity I have ever met with either white or red."

Knowing of the history of this great chief, the Mohawks were silent as they left the stone memorial and journeyed west. They knew that in a few days they would see another monument erected to this same Chief Logan, a monument erected in the State of Ohio, A short drive brought the warriors to the northern end of Cayuga Lake. Traveling down the old Cayuga Trail that followed the lake south, the warriors visited the site of Cayuga Castle, the ancient Capitol village of the Cayuga Nation. This ancient village site lies on the east side of Cayuga Lake.

1. - Akwesasne Mohawks at Logan Monument, Auburn, N. Y. 2. - Ka-hon-hes at Red Jacket Monument, birthplace of the great Orator, Canoga Creek, N. Y. 3. - Red Jacket Monument, Canoga, N. Y. 4. - Mohawks at Grave Mound of Seneca Village, Kanadesaga 'Geneva, N. Y.' Guy-yah-gwah-doh, famous chief is buried here.

From there the Mohawks turned north to the head of the lake. Following the road that once was an Indian trail down the west side of Cayuga Lake, they arrived at Canoga, the site of an ancient Indian village which Indian tradition says was the birthplace of the famous orator Red Jacket. Here on Canoga Creek once stood the village of Skannayutenate, birthplace of Sa-go-ye-wat-ha, the famous Senaca leader. On this ancient village site the warriors saw a monument erected to Red Jacket. The monument contained a picture of a wolf, the clan of Red Jacket and also a tomahawk and pipe. The inscription was as follows: "Red Jacket-Sa-go-ye-wat-ha 'He Keeps Them Awake' the orator of the Six Nations of Iroquois - a chief of the Wolf Clan of the Senecas - born near this spot 1750 - died at Buffalo, N. Y. 1830- erected the by Waterloo Library and Historical Society."

RED JACKET MONUMENT, CANOGA, N. Y.

Sa-go ye-wat-ha 'He Who Causes Them To Be Awake' is ranked in a volume of American orators as among the greatest in this country. He was born in 1750 at Canoga on Cayuga Lake, N. Y. S. 'Others claim he was born at the end of Keuka Lake, but Indian tradition says, Canoga was his birthplace.' He was of the Wolf Clan of the Seneca Nation. As a boy he bore the name of Otetiana 'Always Ready'. Later he received the name of Sa-go-ye- wat-ha. During the Revolutionary War the British kept him supplied with red coats of which he was very fond. Because of this he was known among the whites as Red Jacket.

During the Revolutionary War Red Jacket, who fought on the side of England, was a runner and carried important messages for the English. He was never known to have been a warrior and took no part in actual fighting.

Red Jacket had a remarkable memory and a very quick wit. He was always a ready and effective orator. His people recognized in him a fluent speaker and on many occasions used his debating ability in their councils with white men. Red Jacket was a firm believer in the ways of his ancestors. In time he became the great advocate and defender of the Indian faith and the institutions of the Six Nations. To the end he bitterly opposed the culture of the invader. He always championed the religion, customs and government of his people and strove to prevent the sale of Seneca lands to the whites. Bribery or threats, often attempted by land speculators, did not move Sa-go-ye-wat-ha. Only under the influence of liquor a curse that in the end weakened the old chief, did he ever sign to any land sales.

Red Jacket bitterly opposed all Christian missionaries among his people. He treated with unconcealed contempt any Indian who followed the religion of the whites. On one occasion he was asked why he opposed missionaries. His answer was, "Because they do us no good! If they are useful to the white people and do them good, why do they send them among the Indians? If they are useful to the white people and do them good why do they not keep them at home? The white people are surely bad enough to need the labor of everyone who can make them better. These men know that we do not understand their religion. We cannot read their book. They tell us different stories about what it contains, and we believe they make the book talk to suit themselves. The Spirit will not punish us for what we do not know. These black coats talk to the Great Spirit and ask light, that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand, and the light which they give us makes the straight and plain path trod by our fathers dark and dreary. The black coats tell us to work and raise corn. They do nothing themselves and would starve to death if somebody did not feed them. The Red Men knew nothing about trouble until it came from the white man. As soon as they crossed the great waters they wanted our country and in return have always been ready to teach us to quarrel about their religion. Red Jacket can never be the friend of such men. The Indian can never be like the white man. We are few and weak but may, for a long time, be happy if we hold fast to our country and the religion of fathers!"

From Canoga the warriors headed north to the Great Trail and then west to the City of Geneva. At Geneva, Mr. Robert Breed, a member of the Geneva Historical society and a friend of the Indian People, personally took the warriors to several ancient Seneca village sites and memorials among which were the following:

At the White Springs Farm they visited the site of the main village of the Senecas known as Ganechtage. Here they saw the ancient Indian Springs known as The White Springs. This water supply was the reason for the location of this old village. As the warriors passed over the brow of a nearby mound, which was an ancient Seneca burial mound, they were told that this was probably the view that the first white men ever had of Seneca Lake. The old Seneca Indian Trail from the west to the east, connecting the main villages of the Iroquois League, ran past these Indian springs. Not far from this ancient village site, the warriors visited the later Seneca Indian village site of Kanadesaga, located

1. - Monument to mother of Red Jacket, Branchport, N. Y. 2. - Monument to Seneca Chief, Gu-ya-no-ga, a friend of Americans, Guyanoga Valley, N. Y. 3. - Canandaigua Lake-Genneudewah, Sacred Hill of Senecas in distance. 4.- Monument to Canesque, Seneca Chief who came from Genesee Reservation in 1794 to die and be buried in his beloved Kiandaga Valley, Naples.

along Castle Creek. Near this ancient village site the Mohawks saw the Seneca Burial mound of the Indian town. Kanadesaga means, A New Settlement Village. The marker that the warriors saw on top of the burial mound was placed there in 1908 by the Fortnightly Club of Geneva. The inscription reads, "Kanadesaga, burial mound of the Seneca Indians." Here Grahta, the Old King, the most famous Seneca Chief of his day is buried. Mr. Breed told the boys that it is known that this chief's bark house was located on the site of the village toward the lake and near the outlet. He was probably chief Sachem from about 1760 until his death soon after 1779. His name in the Seneca tongue was Guyyah-gwah-doh which means, "He carries the Smoke," because he alone carried the brand by which the council fires of the Senecas were lighted. After the Revolutionary War, for many years, a band of Indians came regularly, just as the leaves began to fall, to this mound and to the one at The White Springs Farm and there spent hours in silent meditation. Many interesting legends gather about this mound.

Leaving their friends the warriors headed west out of Geneva. Passing numerous other Seneca village sites they headed south toward Keuka Lake. Near Keuka Park they visited an Iroquois bark house erected by students of Keuka College. Near the Village of Branchport they visited another Seneca Village Site that some claim to be the birthplace of Red Jacket. At one time he lived there, but his birthplace was at Canoga. There is also a monument erected to Red Jacket at the Branchport site.

RED JACKET MOUMENT, BRANCHPORT, N. Y.

Once Red Jacket visited a court house where the white people were holding a trial. Red Jacket left with a lawyer friend and pausing outside of the court house door he pointed to the arms of the state where Liberty and Justice were represented. He asked what one of the figures meant. The lawyer answered, "Liberty." "What him called?" asked Red Jacket pointing to the other figure. "Justice," replied the lawyer. "Huh!" said Red Jacket, "Where him live now?"

One time a minister told Red Jacket that Christ had been put to death for the sins of mankind. Red Jacket answered, "Brother, if you white men murdered the son of the Great Spirit, we Indians have nothing to do with it, and it is none of our affair. You must make amends for that crime yourselves."

Red Jacket was once called to the witness stand in court. Before administering

the usual oath to him he was asked if he believed in God and future reward and punishment after death. Looking his questioner straight in the eye, Red Jacket answered, "yes, much more than the white people do if we are to judge by their actions!"

When Red Jacket was an old man a boat was named after him. He addressed the vessel thus, "You have a great name given you. Strive to deserve it. Go boldly into the Great Lakes and fear neither the swift wind nor the stormy waves. Let my example inspire you to courage and lead you to glory."

Near the end of Keuka Lake is a large impressive monument erected to the mother of Red Jacket. This was visited by the Mohawks.

MONUMENT TO MOTHER OF RED JACKET, KEUKA LAKE, N. Y.

The bones of the mother of Red Jacket, a member of the Wolf Clan of the Seneca Nation, lie beneath this monument at the end of Keuka Lake, one of the beautiful Finger Lakes. On the large boulder is the inscription, "Beneath this monument lie the mortal remains of the mother of Sagoyewatha - Red Jacket, orator and leader of the Seneca Indians whose domain once included the region about Keuka Lake. With his father and mother Red Jacket spent his boyhood near this spot and here the family cabin stood in 1752. This, the actual site of the home of Red Jacket's mother, by this monument is dedicated to her memory by the heirs of Dr. J. C. Wightman, to whom her burial place was disclosed by Asa Brown, a white man, adopted by the Seneca family."

Heading west after leaving the grave of this remarkable Seneca woman the braves saw a stone monument about six miles to the west of Branchport. This memorial was erected in memory of a Seneca Indian named Guyanoga.

MONUMENT TO GUYANOGA, GUYANOGA VALLEY, N. Y.

This monument to Chief Guyanoga, located in Village of Guyanoga near Branchport was unveiled on August 27, 1910 at the first annual Jerusalem Farmers' Picnic held at the four corners in Guyanoga Valley. It was to Commemorate the character of the chief after whom the valley was named. The wigwam of Chief Guyaaoga was situated on the land of Frand Botsford near this point. Guyonoga was known as one of the great men of the Seneca Nation and was in favor of the cause of the colonies during the Revolution. He was known to have rendered important services to General Washington. He was known as a great friend of the white man and of the early settlers in this area who were always welcome at his

1. - Treaty Rock, Canandaigua, N. Y. Here the Treaty of 1794 between Six Nations and the U. S. took place. 2. - Mohawks at site of Conawagus, Genesee River, birthday of Handsome Lake and Cornplanter. 3 - Marker on Iroquois Central Trail, route Five. 4. - Mohawks at Seneca Council House, Letchworth park, N. Y. - once stood at village of Ga-o-ya-de-a on Genesee River.

fireside. He was one of the last of the Indians who occupied this valley near Lake Keuka.

Heading west from Guyanoga Valley the warriors found themselves in a beautiful country of many high hills. Climbing one of these they saw from its top, the beautiful lake called Canandaigua. They were soon at the tip of Canandaigua Lake. There at the Village of Naples they visited Dr. and Mrs. Arthur C. Parker, Dr. Parker 'Gawaso Waneh', himself a Seneca Indian and the greatest living authority on the Iroquois Indians, pointed out several places connected with Seneca history. at the Village of Naples they saw a small monument erected over the grave of an ancient Seneca Chief called Canesque.

MONUMENT TO CANESQUE, A SENECA CHIEF, NAPLES, N. Y.

At the end of beautiful Canandaigua Lake, one of the Finger Lakes of New York State, in the region of Bare Hill, sacred mountain of the Senecas, rest the bones of an old Seneca Chief. Over his remains stands a stone upon which is the following inscription: "Canesque, Chief of the Senecas at Nundawee Village, who came from the Genesee Reservation in 1794 to die and be buried in his beloved Kiandaga Valley." As the Mohawks looked at this place they realized that this land, the place from whence the Senecas sprung from Mother Earth, was sacred ground.

Heading north up the beautiful lake the warriors saw a mountain known to the whites as Bare Hill. They knew that they were looking at Genneudewah, sacred mountain of the Senecas. Tradition has it that the Seneca Nation had their origin in this mountain, Gennudewah, near the head of Canandaigua Lake, At the modern village of Canandaigua they saw a small metal marker telling of the sacred hill of the Senecas.

In a small park in the center of the Village of Canandaigua the Mohawk warriors saw a rock upon which was a metal plate. This was the spot where the famous Canandaigua Treaty was held between the Six Nations and the Thirteen Colonies.

TREATY ROCK, CANANDAIGUA, N. Y.

In central New York State at the end of beautiful Canandaigua Lake there is the village of Canandaigua. Here there is a stone marker pointing out the place where the famous Pickering or Canandaigua Treaty took place. This historic event, occuring here on Nov. 11, 1794, was the treaty which established peace and friendship between the Six Nation Iroquois Confederacy and the United States. Over 1,600 Indians were present when

this treaty was signed. The State of New York as an English and Dutch colony, had made treaties with the Six Nations. She planned to continue this practice as a sovereign. state. George Washington sent his Secretary of War, Colonel Pickering, here to show the state officials at Albany that from that day on the Federal Government alone would have the right to make treaties with Indians. Thus this treaty became the foundation for federal control of Indian affairs. New York State's leading citizens resented the federal authority and interference since most of them had money invested in Indian land companies. Even the State of Massachusetts resented this interference because she, also sought the country of the Iroquois. The title of several leading cities of New York State including the city of Buffalo, remain clouded today because of the assumed rights of certain states of that day.

Among promises made by the United States in this treaty was that the United States acknowledged the lands reserved to the Six Nations to be the property of the Six Nations and the United States would never disturb or claim lands, that the land was to remain theirs until they choose to sell the same to the United States, who alone, have the right to purchase.

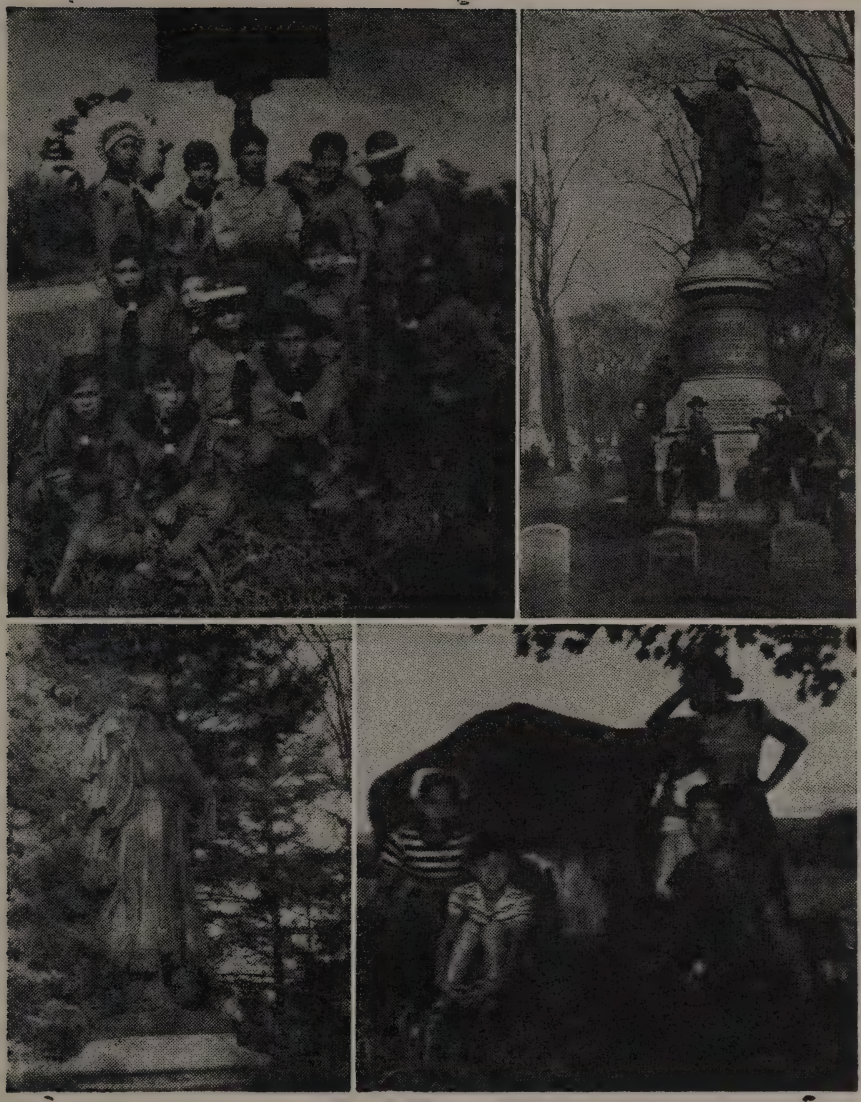
The Six Nations held the treaty inviolate, although had it been kept by the white men, all western New York would have comprised one huge reservation. In token of this treaty the United States still gives each Iroquois 3 or 4 yards of calico cloth each autumn. The Iroquois today live in hopes that the white citizens of the State and Nation will see that the promises of justice and fair play promised in this treaty will be carried out. They, themselves, have kept the faith for over 150 years. 'At the present time "big interests" are trying to pass bills through Congress that will break this treaty.'

There are three copies of the original treaty. One is held by the Tonawanda Seneca Nations, its custodian, Chief Norman Parker; one is held by the Ontario County Museum at Canandaigua and one is held in the Congressional Library at Washington, D. C.

From Canandaigua the Mohawks headed west, still following the ancient Central Trail of the great Iroquois Confederacy. At several places along this highway they saw markers telling that this modern road followed the Great Trail of the Longhouse.

THE GREAT CENTRAL TRAIL OF THE LONG HOUSE, ROUTE 5, N. Y. S.

The Iroquois Indians were the trail makers for the early settlers of New York



1. - Awesasnes at the site of Ely Parker's home, Tonawanda Reservation. 2. - Mohawks at grave of Red Jacket, Buffalo, N. Y. 3. - Monument to Deh-he-wa-mis 'Mary Jemison' Letchworth Park, N. Y. 4. - Mohawks at Seneca Village site, Ga-o-ya-de-o 'Where Heavens Rest Upon the Earth,' Genesee River.

State and its surrounding territory. The white people landed here, strangers in a strange land. They met the Indian who was a woodsman without an equal. The Iroquois knew his country. He knew water courses, elevations and passes through the mountains. His race had used them for centuries. The Iroquois trails formed the first basis of water and land travel. The present day railroads and highways are based on information given to the early whites by the Indian, and particularly by the Iroquois Indian. A far flung net work of Iroquois paths led through the deep forests and along streams. These trails were worn deep by the travel of the Iroquois. These trails led to the numerous villages of the United Iroquois People. These Iroquois villages, situated in places that commanded the river systems of the country, have grown into such cities as Buffalo, Syracuse, Rochester, Albany, Schenectady and Plattsburg. Of these trails and water routes there are many examples that can be given. The old Connecticut Path from the Hudson River to Lake Erie was one of the main Iroquois Trails. Today a great highway and the New York Central Railroad follow this Indian path. The Indian path from the City of Philadelphia to the upper waters of the Susquehanna River is today a great highway. It was known in Indian days as the Kittanning Path. The modern road connecting the Potomac and the Ohio Rivers follows the Old Indian trail, Nemaolins Path. The Warriors Path down through Virginia and the Carolinas to the other side of the Appalachian Mountains is today a mighty highway. There are thousands of other examples. These were the hunting and trading routes of the Six Nations. The modern highways were traced hundreds of years ago by the moccasin feet of our people. On one of the several markers telling of Route 5 was the beginning inscription, "History of this road, an Indian Trail "worn so deep by the feet of the Iroquois that it became your road of travel."

Near Avon, a village on the Genesee River, the warriors visited the Seneca Village site of Conawagus, the birthplace of Handsome Lake, the great Seneca Teacher. After visiting the ancient Seneca burial ground they headed south following an old Seneca Trail that led to the Seneca town sites at the headwaters of this beautiful river. At Genesee they saw part of the trunk of "The Big Tree" under which in ancient days the Senecas held a treaty with the whites at which time they surrendered their beautiful Genesee Reservation. They passed through the ancient village site of Little Beard, a famous chief of colonial period. A short distance from there they entered beautiful Letchworth State Park, called the Colorado of the East. Not far from the upper falls they visited the of grave Dehhe-wa-mis or Mary Jemison.

MONUMENT TO DEH-HE-WA-MIS (MARY JEMISON) AT LETCHWORTH PARK, N. Y. S.

Mary Jemison was taken as a captive by a band of Seneca Indians at March Creek, Pa. in 1775. She was carried down the Ohio River where she was adopted into a Seneca Indian family. In 1759 she moved with the Senecas to the Genesee River Country. She was aged 91 years when she died, Sept. 13, 1833. When offered her freedom, this white woman refused, preferring to live and die with her Seneca People. On one occasion she said, that the life of the old time Indian, before he was given liquor and crowded by the white man, was the happiest life known. She defended her adopted people on many occasions and preferred to be an Iroquois to the end.

Over her grave is an impressive monument. It bears the inscription: "To the memory of Mary Jemison, whose home during more than 70 years of a life of strange vicissitude was among the Senecas upon the banks of this river and whose history inseparably connected with that of this valley has caused her to be known as the white woman of the Genesee. Her bones lie beneath this monument."

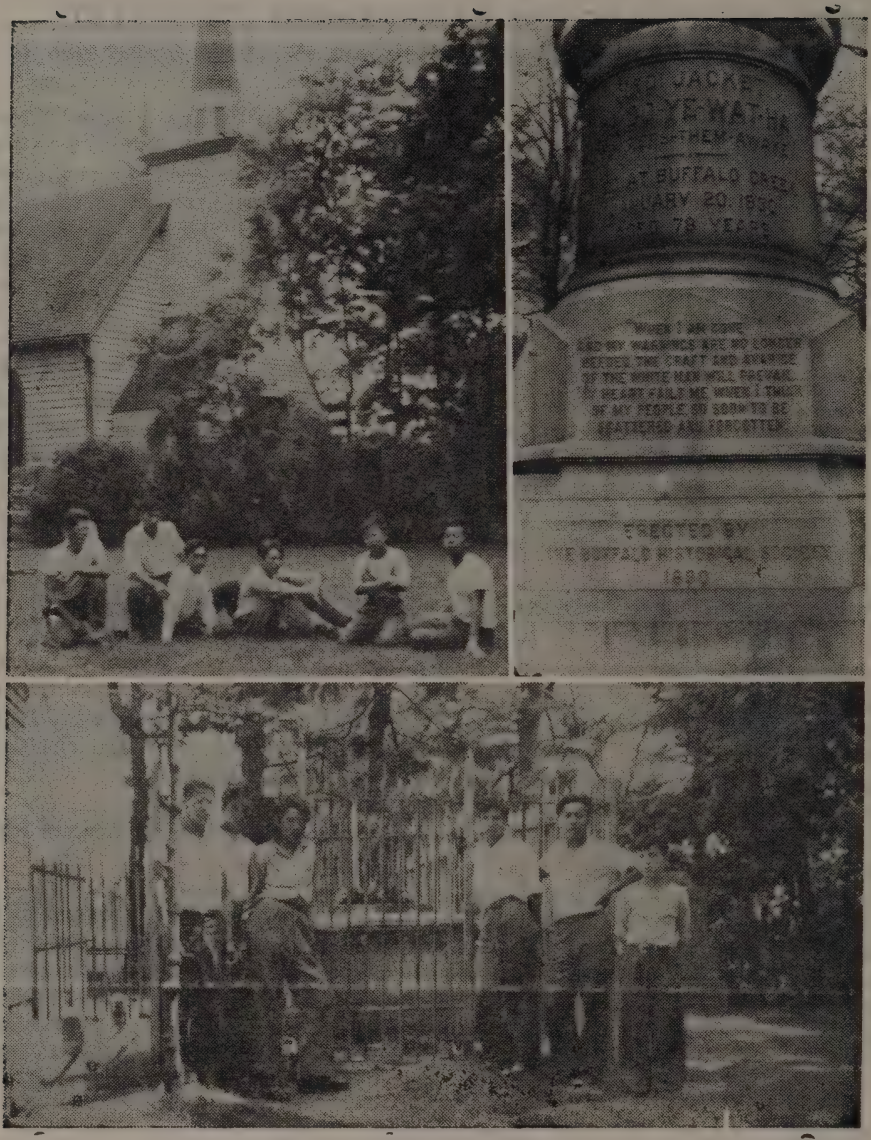
Near her grave the warriors saw an ancient Seneca Indian Long House.

SENECA COUNCIL HOUSE, LETCHWORTH PARK, N. Y. S.

Inscription: This ancient Seneca Council House stood at Ga-o-ya-de-a 'Where the Heavens Rest Upon the Earth' on the Genesee River in days antedating the American Revolution. In it gathered the war parties 'that fought in the defense of their country.' Before it prisoners ran the gauntlet. Around its council fires sat famous warriors and chiefs. It was rededicated Oct. 1, 1872 by the last Indian Council of the Genesee."

At this council Ga-yeh-twa-geh 'Nicholson Parker' gave the opening address which was as follows:

"Brothers: I will say a few words. We have come here as representatives of the Seneca Nation to participate in the ceremonies of the day. In this ancient Council House, before its removal to this spot, our fathers, sachems and chiefs, often met to deliberate on matters of the moment to our people in the Village of Ga-o-yah-de-o 'Caneadea'. We are here to rake over the ashes of its hearth, that we may find perchance a single spark with which to rekindle the fire, and cause the smoke again



1. - Akwesasne Warriors at Mohawk Church, Brantford, Ontario, Canada. 2. - Monument of Red Jacket, Buffalo, N. Y. 3. - Akwesasne Members at grave of Thayendanegea or Captain Joseph Brant, famous Mohawk Patriot of Six Nation Iroquois, Brantford, Ont., Can.

To rise above this roof, as in days that are past. The smoke is curling upward and the memories of the past are enwreathed with it.

Brothers: When the Confederacy of the Iroquois was formed, a smoke was raised which ascended so high that all the nations saw it and trembled. This League was formed, it may be, long before the Kingdom of Great Britian had any political existance. Our fathers of the Ho-de-no-sau-nee were once a powerful nation. They lorded it over a vast territory, comprising the whole of the State of New York. Their power was felt from the Hudson to the banks of the Mississippi, and from the great basins of sweet water in the north to the bitter waters of the Mexican Gulf. We have wasted away to a remnant of what we once were. But, though feeble in numbers, the Iroquois are represented here. We have delegates from the Mohawks, who were the Keepers of the Eastern Door of the Long House; and the Senecas, who were the guardians of the Western Door. When the big guns of General Sullivan were heard in this valley, we were one people. But the tribes of the Iroquois are scattered, and will soon be seen no more.

Brothers: We are holding council, perhaps for the last time in Gen-nis-he-o. This beautiful territory was once our own. The bones of our fathers are strewn thickly under its sod. But all this land has gone from their grasp forever. The fate and the sorrows of my people should force a sigh from the stoutest heart.

Brothers: We came here to perform a ceremony, but I cannot make it such. My heart says that this is not a play or a pageant. It is a solemn reality to me, and a mockery of days that are past and can never return. Neh-hoh, that is all."

Continuing up the river from this ancient council house the warriors passed many ancient fort and village sites of the old Iroquois. They visited the site of the Seneca Village called, Ga-o-ya-de-a 'Where the Heavens Rest Upon the Earth'. On a stone monument marking the site was the inscription: "Here in 1782 Major Moses Van Campen, a soldier of the Revolution captured by the Senecas, Keeper of the Western Door of the Iroquois Confederacy, ran the gauntlet thirty rods west to their ancient Council House, which is now preserved in Letchworth Park. This boulder was placed by the Catherine Schuyler Chapter N. S. D. A. R. 1908."

From this ancient village site the warriors headed north-east over the hills to the City of Batavia where they were once again on the main Iroquois Trail. Not far from there they headed north, their destination, the Tonawanda Seneca Reservation where they visited

friends. At Tonawanda they saw a marker that was erected near the site of the Homestead of Ely Parker. The inscription on this marker was: "Homestead of Ely Parker, Secretary to General Grant, born in 1823, died 1895 - Sachem of the Wolf Clan - Seneca title, Do-no-ho-ga-wa."

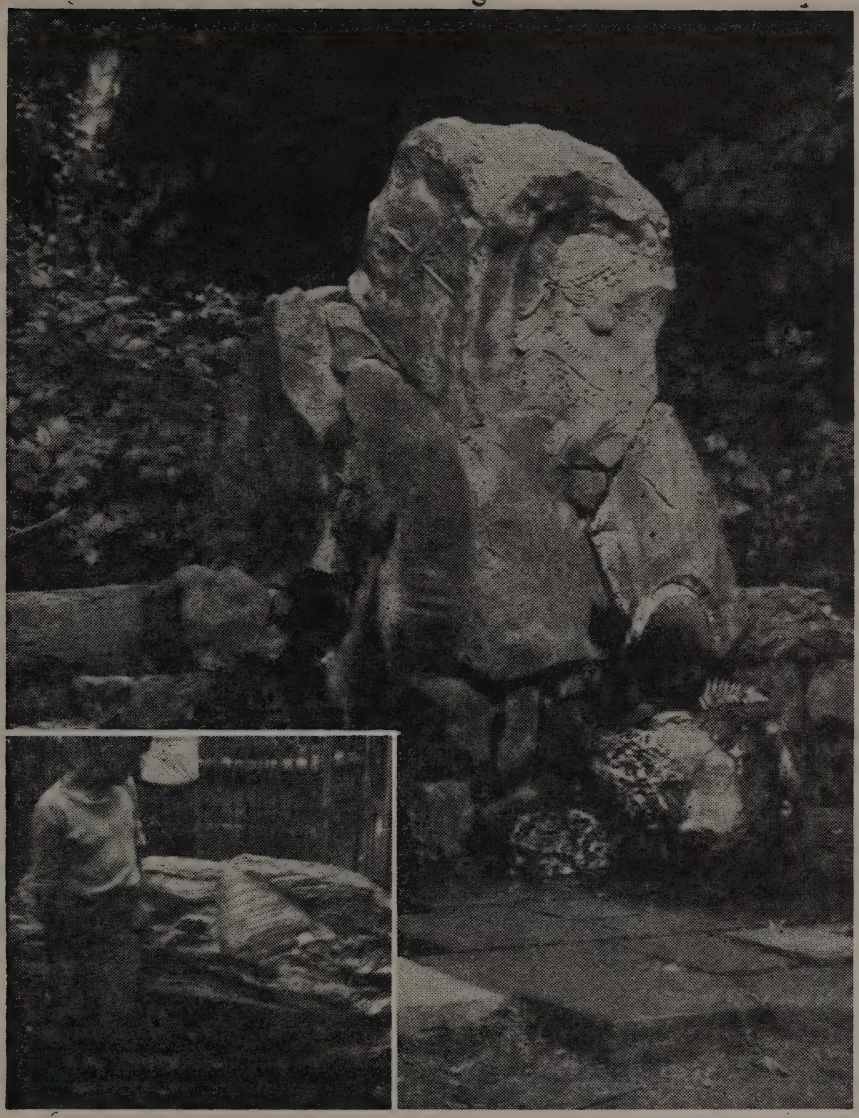
ELY S. PARKER (DO-NE-HO-GA-WEH) HOMESTEAD, TONAWANDA RESERVATION

Ely Parker was a Seneca Indian of the Wolf Clan. He was born on the Tonawanda Seneca Reservation in 1832. His boyhood name was Hasanoanda 'Coming to the Front'. Later he was made a chief of his clan and received the title, Do-ne-ho-ga-weh 'He Holds The Door Open'.

Ely Parker received an academic education and studied law and civil engineering. At Gelena, Ill., while he was employed as an engineer on a government project, he met Ulysses S. Grant. He became a close friend of Grant. This friendship continued till death. Ely Parker took part in the Civil War of the United States. His distinguished service in the Vicksburg Campaign was noticed by General Grant who made him a member of his staff. He rose rapidly in rank, finally becoming Brigadier General. He was Grant's personal and official Secretary. At General Lee's surrender it was Parker who wrote the Articles of Capitulation. In 1869 Ely Parker was appointed Commissioner of Indian Affairs. He held several important positions under the City Government of New York. General Parker was a close friend of Lewis H. Morgan, noted Ethnologist and helped him prepare his book, "League of the Iroquois" first published in 1851. The success of this book was largely due to the help of Parker who, being a chief of his people, knew the laws and customs of the Iroquois and thus was able to give Morgan valuable information, then unknown to white people. Ely Parker was a brother of Nicholas Parker or Gayeh-twa-gah' a noted Seneca of this time. His sister, Gahano or Caroline Parker was the last woman to bear the title of Peace Queen. Ely Parker always honoured and respected the Institutions of the Six Nations and upon many occasions was of service to his people. He once said, "I am of the opinion that no purer and truer democracy, or a more perfect equality of social and political rights ever existed among any people than prevailed among the Iroquois at the time of their discovery by the whites."

Ely Parker died Aug. 31, 1905. His remains lie buried beside those of Red Jacket, Deerfoot and other famous Senecas in the Forest Lawn Cemetery at Buffalo, N. Y.

From Tonawanda the warriors headed north and west to the Tuscarora Reservation where they visited friends. Leaving Tuscarora the Mohawks headed west to



1. - Miss Pauline Johnson's Memorial, Stanley Park, Vancouver, B. C., Canada. Her ashes were placed in a concrete casket under the pool of water. 2. - Akwesasne Member at Monument to Pauline Johnson, famous poet and journalist 'Mohawk Church, Brantford, Ont., Canada.'

the Niagara River. Following the river to its source they took the ancient Indian trail that led south along the shore of Lake Erie. At Buffalo they visited the grave of the noted Indian orator, Red Jacket.

RED JACKET MONUMENT, FOREST LAWN CEMETERY, BUFFALO, N. Y.

Much has been said of the speaking ability of this noted Indian. A good example of one of his famous speeches was one that was delivered to a missionary named Cram who visited the Senecas, in 1805. This missionary requested a council with the Senecas, claiming that he had an important message to deliver to them. When the people had assembled, Cram gave a speech in which he told the Indians that they had never worshipped God in a decent manner but that they and their fathers had been in great darkness and error. He informed them that he had been sent to show them the true way to worship God. The Indians waited respectfully until Cram had finished his talk. Red Jacket then arose and speaking for his people delivered the following address:

"Brother: There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the bear, deer and other animals, and their skins served us for clothing. He had caused the earth to produce corn for bread. All this he had done for his Red Children because he loved them. But an evil day came upon us. Your forefathers crossed the great waters and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men and had come here to enjoy their religion. They asked for a small seat. We took pity on them, granted their request and they sat down among us. We gave them corn and meat and they gave us fire-water in return. The white people had now found our country. Tidings were carried back and more came among us, yet we did not fear them. They called us brothers. We believed them and gave them a large seat. At length their numbers had greatly increased, They wanted more land. They wanted our country. Our eyes were opened and our minds became uneasy. Wars took place. Indians were hired to fight against Indians and many of our people were destroyed. They brought strong liquors among us. It was strong and powerful and has slain thousands.

Brother: Our seats were once large and yours were very small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have

got our country now, but you are not satisfied. You want to force your religion upon us.

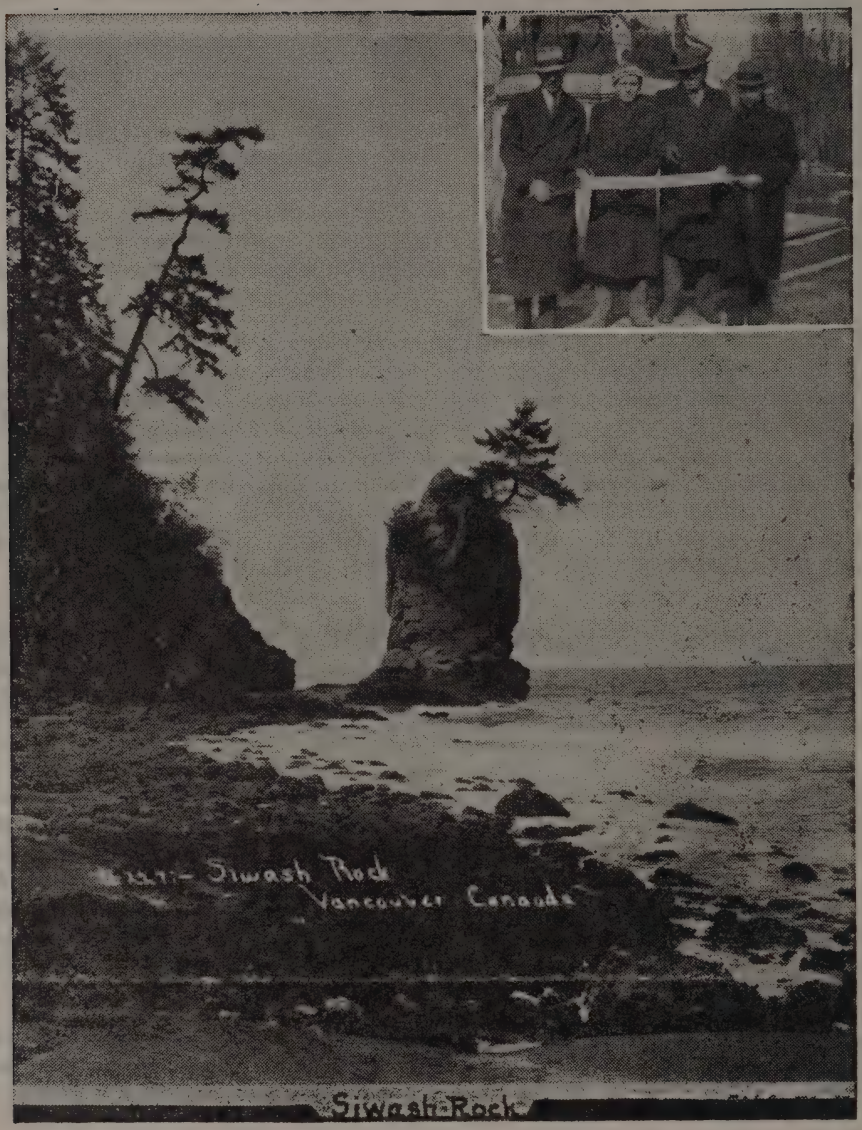
Brother: Continue to listen. You say that you were sent to instruct us how to worship the Great Spirit agreeably to His mind, and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and that we are wrong. How do we know this to be true? We understand that your religion is in a written book. If it were intended for us as well as you, why has not the Great Spirit given it to us, and not only us, but why did he not give to our forefathers the knowledge of that book with the means of understanding it rightly? We only know what you tell us about it. How shall we know what to believe, being so often deceived by the white people?

Brother: You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the same book? Brother, we do not understand these things. We are told that your religion was given your forefathers and handed down from father to son. We also have a religion which was given to our forefathers and has been handed down to us, their childrdn. It teaches us to be thankful for all the favors we receive, to love each other. WE BELIEVE THAT FORMS OF WORSHIP ARE INDIFFERENT TO THE GREAT SPIRIT. IT IS THE OFFERING OF A SINCERE HEART THAT PLEASES HIM AND WE WORSHIP HIM IN THAT MANNER.

Brother: They say you destroyed the son of the Great Spirit. Perhaps this is the cause of all of your misfortunes. But bear in mind, brother; we had no part in this murder. HAD HE COME AMONG US, WE WOULD HAVE TREATED HIM KINDLY. You white people who murdered him, ought to be forever dammed for doing it.

Brother: Accept this advice and take it back to your friends as the best pledges of our wishes for your welfare. Go then, and teach the whites. We hear that you are going to preach to our neighbors, the white people. We will watch awhile and see if your teachings do them any good. If we see that you improve their morals and make them less disposed to cheat Indians, get them drunk and steal their country, we will invite you to come and we will listen to your words. You have now heard our answer to your talk and as we are going to part, we hope that you will have a pleasant journey back to your friends."

During the first years of the War of 1812 Red Jacket fought for the Americans. Then realizing that his people were only being used as tools in the hands of both England



1. - Pauline Johnson's Memorial is in the forest just above Siwash Rock, Stanley Park, Vancouver, B. C., Canada. 2. - Akwesasne and Ohsweken Mohawks at Thayendanegea Memorial, Brantford, Ont., Canada.

and the United States, he advised his people to remain neutral.

Red Jacket carried with him an unquenchable love for his country. Being forced to leave their beautiful Finger Lake Region and Genesee Country for Buffalo Creek, looking back and seeing the white man's eye on the remaining few acres left of their country, it was no wonder that Red Jacket and his people were completely baffled and that their hearts were eaten out with despair and remorse. During his last year upon this earth, Red Jacket had the feeling of approaching death. In a last council to his people he made one of his greatest speeches the concluding words of which were: "I am about to leave you, and after I am gone and my warning are no longer heard or regarded, the craft and greed of the white man shall prevail. Many winters I have breasted the storm, but I am an aged tree and can stand no longer. My leaves are fallen, my branches withered and I am shaken by every breeze. Soon my aged trunk will lie prostrate and the foot of the exulting foe of the Indian may be placed upon it in safety, for I will have nothing left to avenge such an indignity. Think not that I mourn for myself, for I go to join the spirits of my fathers, but my heart fails me when I think of my people, who are so soon to be scattered and forgotten."

Red Jacket died at Docioweh or Buffalo Creek in 1830, aged 78 years. His remains were buried in the old Indian graveyard in South Buffalo but later '1884' found an imposing resting place in Forest Lawn Cemetery, Buffalo, where a handsome monument was erected over his grave by the Buffalo Historical Society. Beside him lie other famous Senecas among whom are Ely Parker, Deerfoot and others.

Leaving the grave of Red Jacket, the Mohawks headed west to the Niagara River which they crossed over on a large bridge, said to have been built by Indian steel workers. Following the shore of Lake Erie they arrived at the Grand River. They followed the winding river to its head and soon arrived in Six Nation Country. At the Indian Village of Ohsweken, near the Council House, they saw a cut stone monument erected to commemorate the loyal services of the Six Nations or Iroquois Indians to the British Empire. At Ohsweken, the Indian center of the Six Nations Country, the young Mohawks also saw a new war memorial bearing the names of 22 members of the Six Nations who gave their lives in World War II. This monument was unveiled on Sunday, May 29, 1949. The Principal speaker was a Mohawk, Mr. Oliver M. Martin, York County Magistrate. He said, "When the white man came to America the New World, we welcomed him. We fed him when he was hungry, doctored him when he was ill, and taught him to live off the land in a country that was strange to him."

Leaving the Council House the Mohawks headed up the river, passing the noted

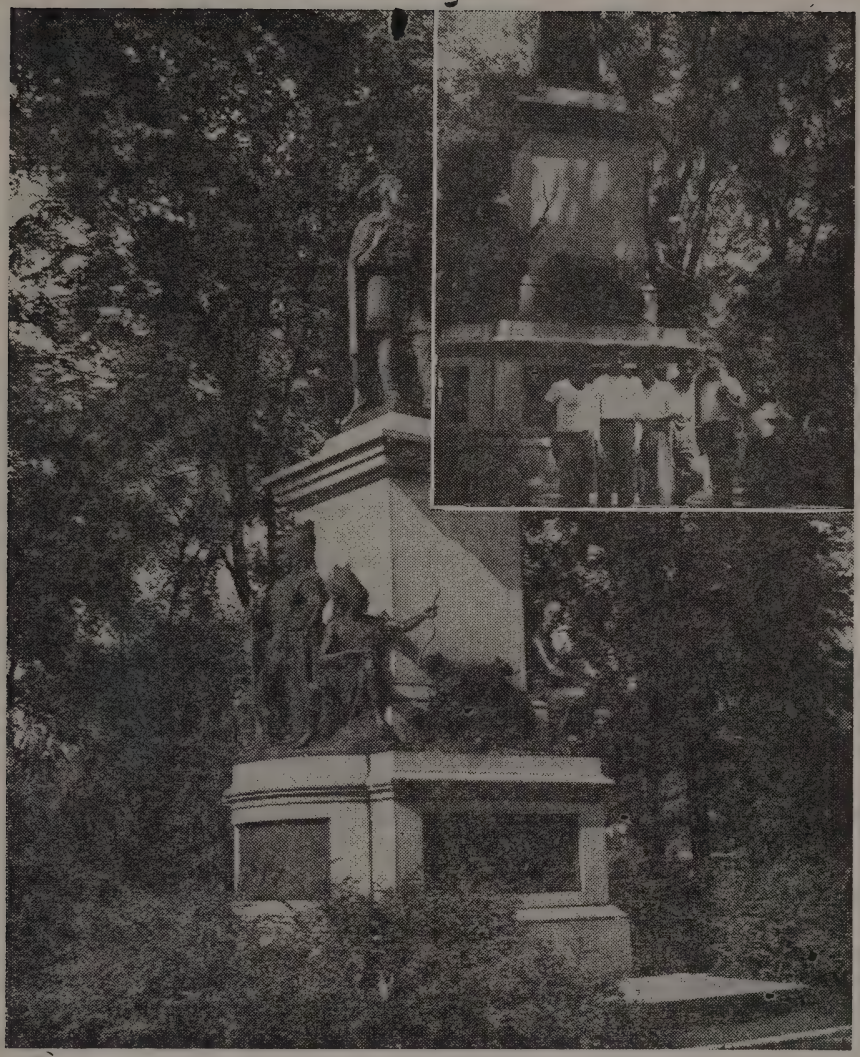
Mohawk poetess, Pauline Johnson. This homestead was called "Chiefswood" and here lived Chief George H. Martin, Head Chief of the Six Nation Council. From Chiefswood, the Mohawks headed for the City of Brantsford, named after Captain Joseph Brant, famous war captain of the Mohawks during the Revolutionary War period.

THAYENDANEGEA, CAPTAIN JOSEPH BRANT

Thayendanegea 'Two Sticks of Wood Bound Together-denoting strength' was a Mohawk Pine Tree Chief. He was born in 1742 on the banks of the Ohio River while his parents were on a hunting trip in that section. His home was at Canajoharie Castle in the Mohawk Valley of New York State. Thayendanegea was 13 years old when he went on his first war path. He joined the Mohawk warriors under Aroniateka or Chief Hendrick at the Battle of Lake George in 1755. He later attended Dr. Wheelock's School at Lebanon, Conn., where he learned to read and write.

During the Revolutionary War he and most of his people fought on the side of Britain. They did this because of the ancient chain of friendship between the Six Nations and England. In this war he was given a colonel's commission. In the treaty between England and the United States the Iroquois were forgotten. They were entirely left out of all of the councils. It was with great difficulty and effort that Thayendanegea persuaded the British to keep their word and live up to the promises and agreements that they had made with the Six Nations at the beginning of the war. England had agreed that, in case she lost the war, the Iroquois would be given a tract of land to take the place of their lost country in what is now New York State. After much effort on the part of Thayendanegea, the Six Nations were given a tract of land 6 miles wide on each side of the Grand River from its mouth to its source, with the promise that it was to be theirs forever. Thayendanegea and other Six Nation Nationals moved to Grand River, This great leader died Nov. 24, 1807. His entire life was spent in the interests of his people.

One of the distinguishing features of his character was his strong sense of justice, As a warrior he was sagacious and brave. His patience and endurance great and his energy untiring. In all of his dealing with his people and with the whites he was honorable. He was a pattern of integrity. His house was a model of kindness and hospitality. Those who knew him described him as amiable, humorous, witty and possessed of a wonderful



1.- One of the largest memorials in Canada - Joseph Brant Memorial, Brantford, Ontario, Canada. 2.- Akwesasne Mohawk Club Members at Brant Memorial, Brantford, Ontario, Canada.

personality. He was a leader among leaders. In education and letters he was far in advance of many of the generals against whom he fought. He was, to his dying day, a fighter for the welfare and advancement of his people, the Six Nations. This interest in his people was first in his thoughts to the end. His last words 'to his nephew Teyoninhokarawen' were: "Have pity on the poor Indians. If you can get any influence with the great, endeavor to do them all the good you can."

As the young Mohawks journeyed along the great river their thoughts were of this great Mohawk leader of the past. Near the City of Brantford they visited the grave of this famous chief. Here they also saw a church erected by this great Indian.

MOHAWK CHURCH, BRANTFORD, ONTARIO, CAN.

When a young man Thayendanegea or Joseph Brant, a Mohawk Pine Tree Chief, perceived the importance of education and religion as aids in carrying forward the moral and social improvement of his nation. One of his first stipulations, on securing Grand River Territory for his people, was the building of a church, a school house and flour mill. The Mohawk Church still stands. On five different occasions different members of the Akwesasne Mohawk Counselor Organization have visited the grave of Joseph Brant and the church which he built for his Mohawks from funds collected in England by himself in 1786 Thayendanegea lies buried near this little church, the first Episcopal Church erected in Upper Canada.

Near the tomb of Joseph Brant the warriors saw a unique stone marker, in the shape of a huge arrowhead fastened to a large boulder, erected in memory of Pauline Johnson, a great Mohawk Indian poetess of the Six Nations. They knew that there was another impressive monument erected in the City of Vancouver in honour of this remarkable and talented Iroquois.

EMILY PAULINE JOHNSON, MOHAWK POETESS, SIX NATION COUNTRY

Mary Anderson Longboat, an Indian of the Six Nations Reservation, says the following of this remarkable woman: "We of the Six Nations Reserve, honour our Indian poetess, Emily Pauline Johnson. She is more than just a memory, for she lives today in her books which are read throughout the world. In her lifetime, her recitations were equally famous. We are especially proud that she boasted her nationality, and in her native buckskin costume was accepted, even by royalty.

As a poetess, Miss Johnson was not great, not a Tennyson nor a Browning, but as Gilbert Parker writes, "Canadian Literature would have been the poorer without her contribution." Mr. Bernard McEvoy describes her as "a literary worker of whom Canada may well be proud."

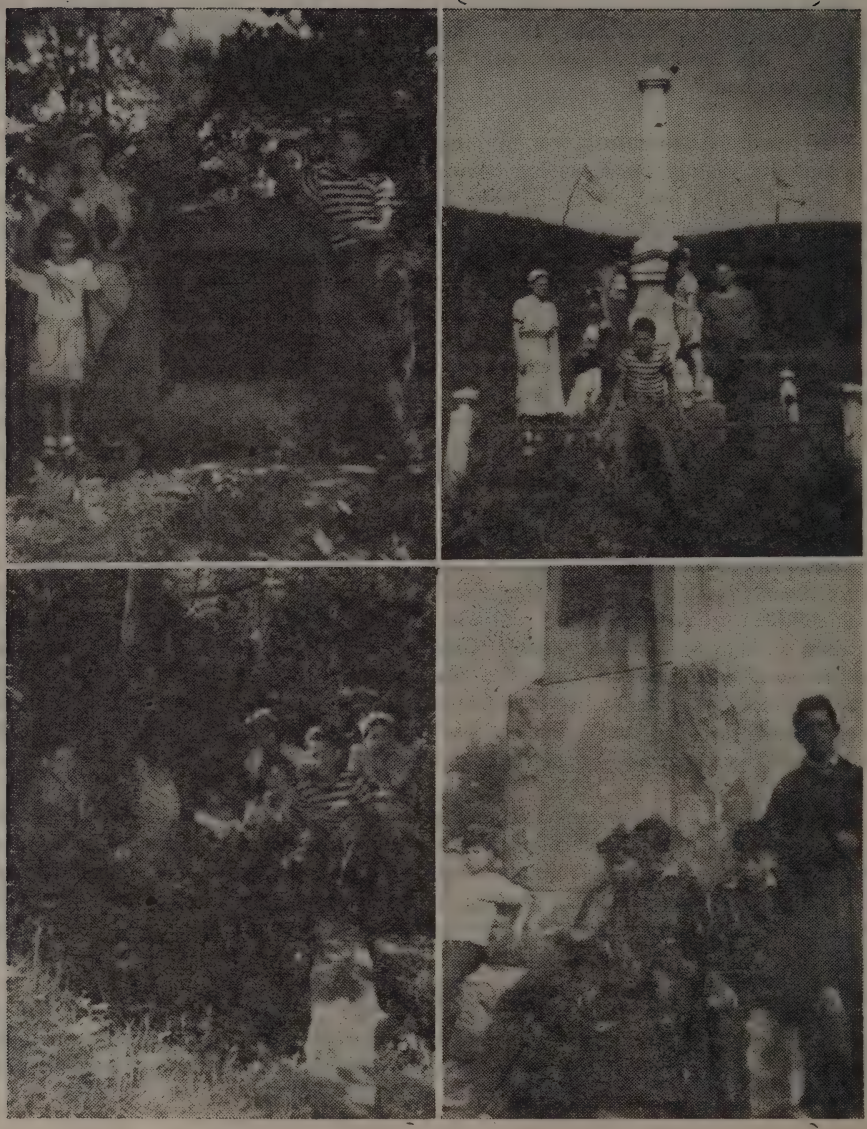
She lived close to nature, worshipping the rippling waters of the Grand River, the woods and its stately trees, seeing beauty in all of her surroundings. Hence we have so many musical, happy poems such as "The Song My Paddle Sings," "Rainfall," "Moonset" and in "Shadow River" is refleted the beauties of Muskoka. Her pride in her Indian ancestry brought about her racial poetry, a novelty to Canadian art, for in these she sings the praise and glories of her race, tells of old traditions the injustices and wrongs and begs for an understanding of her people.

In later life, Pauline Johnson began to develop prose writings devoting one book entirely to legends. She treasured these old Indian legends as something really belonging to her people and took it upon herself to rescue them from oblivion. They were never written, but handed down by word of mouth from generation to generation since the immemorial past, She traveled across Canada visiting many tribes to hear old chieftains relate in broken English these strange mysterious myths.

Her father was George H. Martin Johnson, once Government interpreter and Head Chief of the Six Nation Council. Her grandfather, John Smoke Johnson was famous for his colorful oratory and was known as "The Mohawk Warbler." Miss Johnson was born and raised on her father's estate called "Chiefswood" which is situated on the banks of the Grand River near Middleport, Ontario. She was quite young when she was encouraged by her parents to write verses and to delve into worthwhile books, Poetry greatly appealed to her, and it is recorded that before she was twelve she had read works by Shakespeare, Longfellow, Scott, Byron and other famous writers.

To earn livelihood she appeared on public platforms wearing a fringed buckskin suit and jewelry carved by Mohawk silversmiths, a wampum belt, a necklace made of the claws of the Cinnamon bear, a scarlet blanket thrown around her shoulders and a single plume in her long, flowing tresses. These public appearances took her to London, England, Where she became a social success. She was received at Buckingham Palace by the late King Edward VII and Queen Alexandra.

An account following the death of H. R. H. the Duke of Connaught once Governor-General of Canada tells of a long life friendship between the poetess and the Duke. It began when as a girl of eight, she attended the ceremony in which he was made Honorary



1. - Mohawks at Memorial to Tenh-wen-nyos or Chief Blacksnake, Allegheny Reservation. 2. - Kaiiontwaken or Cornplanter Monument on Cornplanter Reservation, Pa. 3. - Sacred Spring where Messengers of our Creator delivered the word Guiriwiio to Ganiodaiio, Cornplanter Reservation. 4. - Akwesasnes at Logan Monument, Circleville, Ohio. Here Logan gave his celebrated speech to Long Knives 'Americans'.

Chief of the Mohawks and a member of the Six Nations Council. He knelt on a magnificient scarlet broadcloth blanket. Twenty five years later he attended one of her recitals in London and asked what had become of this blanket. She told him it was the scarlet mantle she used in her stage costume. Some years later, on an official tour of Vancouver, he visited her in a hospital where she was dying. She arranged to have the scarlet blanket draped over the chair in which he sat. This was a glorious memory to her remaining months. She passed away in March, 1913 and one of the first telegrams of regret was from Rideau Hall.

After her death, her body was cremated in accordance with a wish she had expressed. Some of the ashes were sprinkled on Siwash Rock in Vancouver and upon the waters around it. The urn containing the ashes was placed in a plot in Stanley Park where a monument has been erected to her memory. It is made of rough boulders taken from the sea and upon one stone is carved a remarkable likeness of her. A memorial fountain is also erected to her memory. On one side are shown flint and feather and on the other side, canoe and paddle. These memorials serve as national tributes to her and visible marks of public esteem."

THE CORN HUSKER

By Pauline Johnson-Tekahoniwake

Hard by the Indian lodges, where the bush
Breaks in a clearing, through ill-fashioned fields,
She comes to labor, when the first still hush
Of Autumn follows large and recent yields.
Age in her fingers, hunger in her face,
Her shoulders stooped with weight of work and years
But rich in tawny coloring of her race,
She comes a-field to strip the purple ears,
And all her thoughts are with the the days gone by,
Ere Might's injustices banished from their lands
Her people, that to-day unheeded like,
Like the dead husks that rustle through her hands.

Leaving the monument of Pauline Johnson, the Mohawks headed for the nearby City of Brantford. There in one of the city parks they saw a gigantic monument 'said to be the largest in Canada, erected to the Mohawk Chief, Thayendangea. The inscription on this monument was as follows:

BRANT'S MONUMENT, BRANTFORD, ONTARIO, CANADA

"Erected by the Brant Memorial Association to Thayendanegea, Captain Joseph Brant born 1749, died 1807, interred at Mohawk Church and to the Six Nations Indians for their long and faithful services on behalf of the British Crown and their strict conversance of treaties-contributed to by the Six Nation Indians, the Chippewas. The Dominion of Canada, the Province of Ontario, the City of Brantford, the Counties of Brant and Bruce, the British Government, etc."

Retracing their trail back to Buffalo, the warriors headed south following the shore of Lake Erie. At Irving they turned left and visited the Cattaraugus Seneca Reservation. Leaving Cattaraugus they headed south again, passing through a hilly region to the City of Salamanca. They were on the Allegany Seneca Reservation, called by the Iroquois, "Ohio." Heading southeast through the Reservation the Mohawks were soon at Red House, a section of the Reservation. Near here they visited the grave of a noted Seneca leader of Colonial period. His name was Tenh-wen-nyos and he was known among white folks as Governor Blacksnake. Over his grave was a monument upon which were the following words:

GRAVE OF TENH-WEN-NYOS, GOV. BLACKSNAKE, ALLEGANY RESERVE.

"The last resting place of Tenh-wen-nyos 'Awl Breaker' Governor Blacksnake, born 1737-died 1859-One of the greatest War-Chiefs of the Seneca Nation, warmly espoused the American Cause in struggle of 1776-Devoted his later years to work among his people-Absolutely honest and truthful and enjoying entire confidence of Indian and Paleface, Erected by Seneca Nation of Indians and State of New York, 1930."

TENH-WEN-NYOS, A SENECA CHIEF

Tenh-wen-nyos, also known as Governor Blacksnake, was Cornplanter's nephew. During the Revolutionary War Tenhwennyos was Cornplanter's assistant and fought by his side. At the close of the war the Six Nations held a treaty with the United States at "The Carrying Place" near Rome, N. Y. Tenhwennyos attended that treaty. At this treaty the Six Nations were told that the Congress of the United States and the King of England has made a separate treaty and that the King had made no provision for his Red allies, the Six Nations. They were told that the King had given up the lands of the Six Nations to the United States. The thought of losing their homes, the graves of their ancestors and everything they held dear or sacred was too much for the Iroquois and that night the war dance was started. War between the Six Nations and the Americans would have been resumed but for some Mohawks who were camped near and who persuadedthe Six Nations to wait until the end of the council. The Mohawks, with the help of Tenhwennyos

1. - Akwesasne Mohawks with Dr. Paul Wallace 'To-ri-wa-wa-kon, at Conrad Weiser Memorial, Womelsdorf, Pa. 2.- Akwesasnes at Shekilammy Boulder Memorial, Womelsdorf, Pa. To the left is their adopted brother, To-ri-wa-wa-kon or Dr. Paul Wallace, author of "White Roots of Peace." 3. - Mohawks at Tuscarora or Warriors Path, Pa.

and Cornplanter put forth their influence for peace and on the following day negotiations were resumed. By this treaty the Americians left the Six Nations in possession of most of their lands.

When Tenhwennyos and his Senecas saw that Washington did not intend to drive his people from their country or desert them as the King had done he pledged friendship and allegiance to Congress. From that time on, their interests and that of their people were bound up in the success of the new government. The devotion of Tenhwennyos to the United States was shown many times during the period following the Rome treaty when, on several occasions, English agents continued to foster discontent and incite the Indians against the Americans. English agents encouraged a great confederation of western Indians to fight for their country and drive the Americans back. England did not do this out of love for the Indians, but because she, herself, desired to control the land. The western Indians met two American armies on the field of battle and defeated them. Washington called the Iroquois chiefs to council at Philadelphia to ask their aid in securing peace with the western Indians. Tenhwennyos, Cornplanter, Fish Carrier, Farmer's Brother, Red Jacket and Joseph Brant attended that council and pledged themselves to help the Americans. British opposition was so great that all but Tenhwennyos and Cornplanter turned back. Though they were threatened with their lives these two attended the great council and spoke strongly for peace. British agents did all in their power to remove the influence of these two Senecas but in vain. The name of the Six Nations was so great and far known that many distant Indians returned home after hearing a Seneca member of the Confederacy, speak for peace. On Their return from the council, the Senecas were rewarded at Pittsburg. Their canoes were loaded with goods and General Washington, himself, presented Tenhwennyos and Cornplanter with silver medals for services rendered. On their return home these two Indians lost their gifts which were taken from them by frontier settlers who stole their goods and tried to kill the Indians.

As a result of the faithful services of these two men of the Six Nations, the Iroquois, as a body, did not join the western Confederacy. Had they done so there can be no doubt that general Anthony Wayne would have been defeated. The western Indians were shown proof of the false friends when, at the hour of defeat, they were refused refuge in the English fort by the very ones who had encouraged them to fight the

Americans.

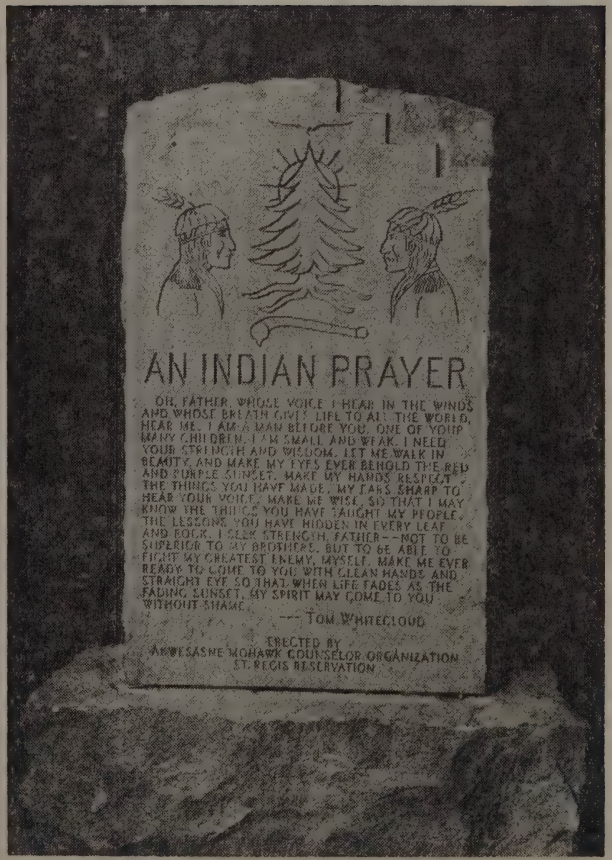
In the War of 1812 that followed, the Americans and especially the State of New York were concerned about what course the Six Nations would take. As usual British agents were among the Iroquois attempting to persuade them to migrate to Canada and from there to fight against the Americans. They were promised everything, money, lands, official positions and what not if they would take up arms against the United States. Tenhwennyos and Cornplanter reminded their people how England had left no provision for the Iroquois after the last war and had, in fact, given the Iroquois lands to the United States. They advised their people to remain neutral.

When the war started the aid of the Iroquois was asked by Congress. Tenhwennyos, Cornplanter, Farmer's Brother and others were given commissions in the American Army. These leaders raised Indians Companies and their scouts and spies were among the best in the entire United States Army. They took part in every battle along the frontier. So active were these Seneca scouts that no marauding party succeeded in obtaining a foothold on United States soil. Dr. Arthur Parker 'Gawasowaneh', great Iroquois authority, says, "Six hundred and nine Indians of the Six Nations, including twelve women, fought for this country in the War of 1812. The Seneca Nation declared war on England in 1812 because British troops had invaded Grand Island, their territory. The Onondaga Nation also officially declared war on Great Britain. These original owners of the soil were defending their own territory and they fought as allies of the United States. It was General Boyd who said. 'The bravery and humanity of the Indians were equally conspicuous.'

At the close of the war, the Iroquois soldiers were honorably mustered out. They received the thanks of the United States Government and high praise from the officers of the United States Army.

After this war, Tenhwennyos led a life of usefulness among his devoted people. His home near Tunesassa, on the Allegany Reservation, was always open to the needy of his people and to the white folks as well. All of his life he put his faith in the ancient religion of his people. At his death his funeral was conducted with the ancient ceremonies of the Iroquois. Large delegations from all of the Six Nations, United States as well as Canada, attended his funeral. He was born around the year 1736 and died Dec. 2, 1859.

Charles Aldrich, a man who knew Tenhwennyos, wrote of him as he appeared in 1836, "He was very tall, straight as an arrow, and his abundant hair was both white and long. His figure was at once striking and venerable. He was always kind and agreeable, genial and pleasant to all who approached him. The people of his tribe, as the white people treated him with marked deference and respect. Governor Blacksnake, in addition to being a man of authority in his tribe, was an orator to whom his people always listened


AN INDIAN PRAYER
OH, FATHER WHOSE VOICE I HEAR IN THE WINDS AND WHOSE BREATH GIVES LIFE TO ALL THE WORLD, HEAR ME. I AM A MAN BEFORE YOU, ONE OF YOUR MANY CHILDREN. I AM SMALL AND WEAK. I NEED YOUR STRENGTH AND WISDOM. LET ME WALK IN BEAUTY, AND MAKE MY EYES EVER BEHOLD THE RED AND PURPLE SUNSET. MAKE MY HANDS RESPECT THE THINGS YOU HAVE MADE. MY EARS SHARP TO HEAR YOUR VOICE. MAKE ME WISE, SO THAT I MAY KNOW THE THINGS YOU HAVE TAUGHT MY PEOPLE. THE LESSONS YOU HAVE HIDDEN IN EVERY LEAF AND ROCK. I SEEK STRENGTH, FATHER--NOT TO BE SUPERIOR TO MY BROTHERS, BUT TO BE ABLE TO FIGHT MY GREATEST ENEMY, MYSELF. MAKE ME EVER READY TO COME TO YOU WITH CLEAN HANDS AND STRAIGHT EYE SO THAT WHEN LIFE FADES AS THE FADING SUNSET, MY SPIRIT MAY COME TO YOU WITHOUT SHAME.
--- TOM WHITECLOUD
ERECTED BY
AKWESASNE MOHAWK COUNSELOR ORGANIZATION
ST. REGIS RESERVATION

An Indian Prayer Memorial erected at the foot of Ka-nin-Ke-a-Ka Mountain in the Adirondacks by the Akwesasne Mohawk Counselor Organization.

Deganawidah Memorial erected near Ka-ka-ah-na-yenh on the Thayendanega Mohawk Reservation by the Akwesasne Mohawk Counselor Organization.

with profound attention. I shall never forget Him though I did not understand a word of his language. A little Indian mate had died; a day or two later our family attended his funeral near the river, the coffin was lowered into the grave; his father stepped briskly forward and dropped a bow and arrow by his side, at this moment, with grave and solemn mien, Governor Blacksnake stepped to the top of the mound of earth and began a half hour's address to his Indian friends. He spoke slowly and with great deliberation. Some one who understood informd us that he spoke most kindly of the little boy who was gone, depicted the joys of the new existence upon which he was to enter and urged his hearers to so order their lives as to be prepared for the better existence of the life to come. I do not remember-I was but a child myself-that I was ever more impressed by the appearance of an orator, except by Abraham Lincoln at his first inauguration. Blacksnake's figure was tall and commanding, his delivery slow and distinct, his appearance graceful and dignified, his sympathy for the bereaved family evident and touching. They paid his words the tribute of fast-flowing tears." 'Information regarding Tenhwennyos secured from M. H. Deardorff or Has-squee-su-or of Warren, Pa.'

As a sign of respect for this great leader of the Senecas, the young Mohawks sang an ancient ceremonial song of the Mohawks over his grave. Then, heading south-east they entered the State of Pennsylvania. Traveling along the banks of the Allegany River they were soon on the little Cornplanter Reservation. On this Seneca reservation the Mohawks visited the ancient Indian village site which was the home of Handsome Lake, the Seneca Prophet. It was here in 1799 that the Messengers of the Creator appeared to Handsome Lake and instructed him in the wishes of the Creator. From two Seneca People the warriors found the very spot where this event happened and stood on the cabin site where the prophet lay ill for so many years. They visited the sacred spring near this place, and here they felt that they were standing on sacred ground.

From the sacred spring they journeyed on through the reservation and in an old Seneca cemetery they saw a monument erected over the grave of Chief Cornplanter.

KAIIONTWA-KEN, CORNPLANTER

Cornplanter known as John O'Bail, was born in the village of Conewaugus sometime around the year 1732. Because of the influence of this chief the Senecas did not join

the western Indians as Wayne's army marched against them. The Senecas, who flanked Wayne's advance, were in a position to bring about his defeat. Had they thrown their great weight against Wayne, it is very doubtful whether he would have succeeded when he did. Historians say that because Cornplanter prevented his Senecas from falling upon Wayne he rendered the United States a great service. If this chief had been the enemy of the Americans it is doubtful if the Jay Treaty with England would have taken place and that the British would have left the western posts then held by them.

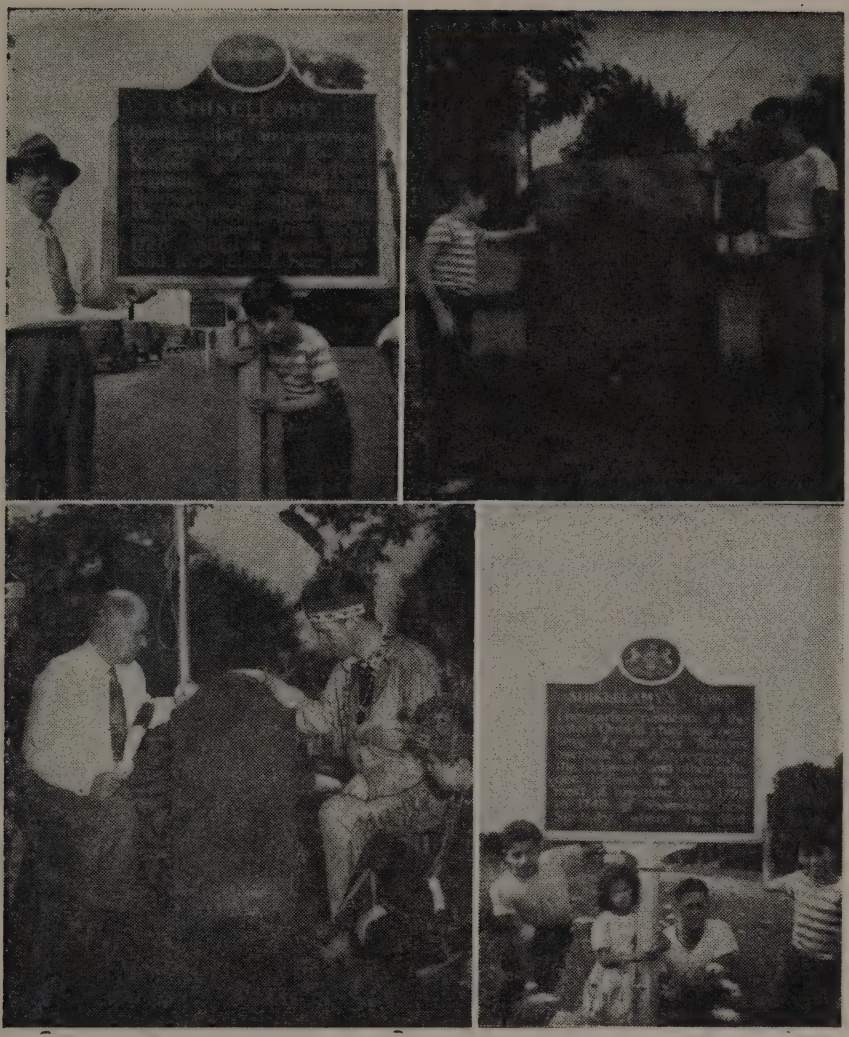
In 1790 Cornplanter appeared before the governing body of Philadelphia in behalf of his people. Two Seneca chiefs had been murdered by whites as well as his brother-in-law. His nephew also had been killed by unscrupulous white border ruffians. Said Cornplanter on this occasion, "Fathers, consider me and my people, and the many injuries we have sustained by the repeated robberies and in the murders and depredations committed by the whites among us." When he stood before President Washington he laid before him the complaints of the Senecas. It is said that Cornplanter spoke the following words on that occasion, "Father Washington, we know that you are very strong, and we have heard that you are wise, BUT WE WAIT TO SEE THAT YOU ARE JUST!"

Because Cornplanter was a signer of several treaties which were unfavorable to the Iroquois he was regarded by his people as a traitor. They suspicioned this all the more when Pennsylvania granted him a reservation of 640 acres of land "for valuable services to the whites" and an annual pension of $250.00.

During his old age Cornplanter turned once again to the "Indian ways," refusing to have anything to do with white people and returning to the religion of his people. He died, an Indian of the old way, at Cornplanter Town on the banks of his long loved Allegany. Though he wished no marker over his grave, the State of Pennsylvania erected one in 1866. It bears the following inscription:

"Gy-ant-wa-chia, the Cornplanter, John O'Bail alias Cornplanter died at Cornplanter Town, Feb. 18, A. D. 1736 aged about 100 years. Chief of the Seneca Tribe, and a Principal Chief of the Six Nations from the period of the Revolutionary War to the time of his death. Distinguished for talent, courage, eloquence, sobriety, and love for tribe and race to whose welfare he devoted his time, his energy, and his means during a long and eventful life."

Crossing the Allegany River the warriors headed south. At Kinzua the warriors passed a favorite Seneca fishing spot. The mouth of the creek nearby was a favorite place of



1. - Marker at site of the grave of Shikellamy, Sunbury, Pa. 2. - Mohawks at Shikellamy Memorial, Sunbury, Pa. This famous Oneida Chief was a deputy or Vice-gerent of the Six Nations in this Province '1745'. 3. - Mohawks at grave of Terachtawagon 'Conrad Weiser', Weiser Park, Womelsdorf, Pa. 4. - Site of Shikellamy's town, Lewisburg, Pa.

he Senecas for spearing fish. The word Kinzua means, "Fish up there."

Continuing down the river, the warriors passed three ancient Indian burial mounds 'Sugar Run Mounds' containing implements for daily life. They represent an outpost of the so-called Hopewellian Peoples, ancient Indian mound builders who lived here long before the arrival of the Iroquois. Near Warren, Pennsylvania ther visited the site of an old Seneca village called Conewango 'Below the Rifles'. Near Irvin the warriors saw the site of Buckaloons, a famous Indian village at the junction of the Allegany and Brokenstraw Creek. This was visited by Celoron in 1749.

Still following the allegany River the warriors arrived at Indian Paint Hill. This is near the village of Tidioute. Deposits of red ochre and nearby petroleum springs on this hill and vicinity provided the Indians with materials for face and body paints.

Continuing down the river the Mohawks passed the sites of several Indian villages. Though they were not Iroquois village sites, they were inhabited by Indian peoples who were under Iroquois protection. They were as follows. Goschgoschink, last name of Zeisberger's "Lower Town," located on side of river here. This was the residence of a Seneca sentinel chief at that time. The town name is a Muncey Delaware word meaning Muskrat. The next village was known, as Hickey Town. This was Zeisberger's "Middle Town," and it was here that the Indian paths from the south ended, by which trade goods were obtained. Aross the river here paths led over the hills to oil Creek. Each year during the Spring the Indians used to travel westward to gather petroleum from the oil pits, boil maple sugar and make bark canoes. The next village site that the Mohawks visited was Luwunakkhannek which was the name of an Indian mission. Here the first protestant church west of the Allegany mountains was built by Zeisberger in 1769 at Delaware Indian village, the name of which means, Northerly Stream Place. This part of the Allegany region was alloted to Muncey Delaware and other displaced Indians, by the Seneca Iroquois before 1770. A missionary named Zeisberger worked among these refugee groups, whose former homes were then occupied by the white people. They then occupied three towns along the river here.

From this region the warriors headed directly west, leaving the State of Pennsylvania and entering the State of Ohio. Traveling across part of Ohio they arrived at the

Logan Elm and Monument near the village of Circleville, Ohio.

LOGAN ELM AND MONUMENT, CIRCLEVILLE, OHIO

Logan, Chief of the Mingoes, was a Cayuga Indian, born at Auburn, N. Y. In 1725 He was the son of Chief Shikellamy, deputy of the Six Nations over the Indians of a section of Pennsylvania. Like his father, Logan was a firm friend of the white man. Upon moving to Ohio, Logan was made chief of the mingoes.

During the year 1774 a band of adventurers and "land grabbers" under the leadership of a Captain Michael Cresap and Daniel Greathouse, who were encouraged by a Dr. John Connolly, said to have been under the hire of Governor Dunmore, of Virginia, declared war on all Indians. Dunmore wished an Indian war as an excuse to drive the Shawnees and other Indians from their lands which Dunmore and the rest of the Viriginian land speculators coveted. These border ruffians first killed two unsuspecting Indians who were traveling down the Ohio River with some traders. They then attacked and killed some other peaceful Indians who were camped on Cantina Creek. After these murders had been completed, the Virginians marched to Yellow Creek where they knew Logan's family were living.

At dawn, April 30th, the white men entered the Indian camp. They invited the Indians to go to a traven nearby, promising them rum. Logan, at the time was away on a hunting trip. The Indians accepted the invitation. At the tavern they were fed liquor until all but three were drunk. These three remained sober as it was customary among Indians for some to remain sober in order to take care of their intoxicated companions. One of the sober Indians was Logan's brother. The Indians were challenged to shoot at a mark. The Indians shot first. As soon as they had shot and their guns were empty, the whites shot down the three sober Indians in cold blood. Logan's sister, who was one of the party tried to flee, but was shot down. While dying she begged that the murderers spare her little baby. The whites then turned on the intoxicated Indians and tomahawked and butchered all of them. Ten Indians were killed by these white fiends. Among them was the mother, sister and brother of Logan - LOGAN, THE FRIEND OF THE WHITE PEOPLE. The whites then scalped all of their victims. It is said that George Rogers Clark was mixed up in this affair.

In vain, Cornstalk, a great Shawnee Chief, tried to prevent the Virginians from committing more murders. But the Virginians did not want peace. Attempts were made to murder this noble chief while he was on a peace mission to the whites. Through some friendly white traders, he and his party escaped, though wounded in the back by the bullets of Conally and his men.

When Logan heard of the murder of his family and friends he determined to get revenge. He led a small band of his warriors against the whites taking thirty scalps and

SHESHEQUIN PATH
Used by Conrad Weiser and Shickellamy on trips through this valley to the Six Nations capital at Onondaga. Just east from here they saw in 1737, the dividing stream which fed both Towanda and Sheshequin Creeks.
SHESHEQUIN PATH
Indian trail joining the Iroquois country and the Shamokin area, passed near here. Conrad Weiser took this route to Onondaga, capital of the League, to represent the Province in council with the Iroquois.

1. - Ka-nau-kwis Memorial, Owego, N. Y. 2. - 3-4 - On the Great Peace Path of the Iroquois, called the Sheshequin Path. This trail connected the Six Nation Country with the Susquehanna Region. Bishop Spangenberg went through this valley on his way to Onondaga in 1745. He was oppressed by woods so thick "one does not see the sun all day."

prisoners. He alone, took fourteen scalps, the number of his relatives that at various times had been murdered by the white people. It was then that his thirst for revenge was satisfied. The Indian War that followed was what Governor Dunmore had wanted. Raising an army of three thousand troops, he, with his superior number and equipment, laid waste the Indian towns, destroying their orchards and cornfields. He defeated the Indians at Point Pleasant. By the terms of the treaty that followed, as usual, the Indians were compelled to surrender their choicest lands. Thus Dunmore accomplished his aim, though the project bore bitter fruit in the border wars that followed during the Revolution.

Logan refused to attend the treaty that followed this war. He refused to have anything more to do with white people, Colonel John Gibson, a friend of the Indian people, was sent to talk with him. Under a hug elm tree 'Logan Elm' about six miles south of Circleville, Ohio, Logan, with tears rolling down his face, delivered his famous speech, one of the finest examples of eloquence in the English language:

"I appeal to any white man to say if ever he entered Logan's cabin hungry, and I gave him not meat; if ever he came cold or naked and I gave him not clothing.

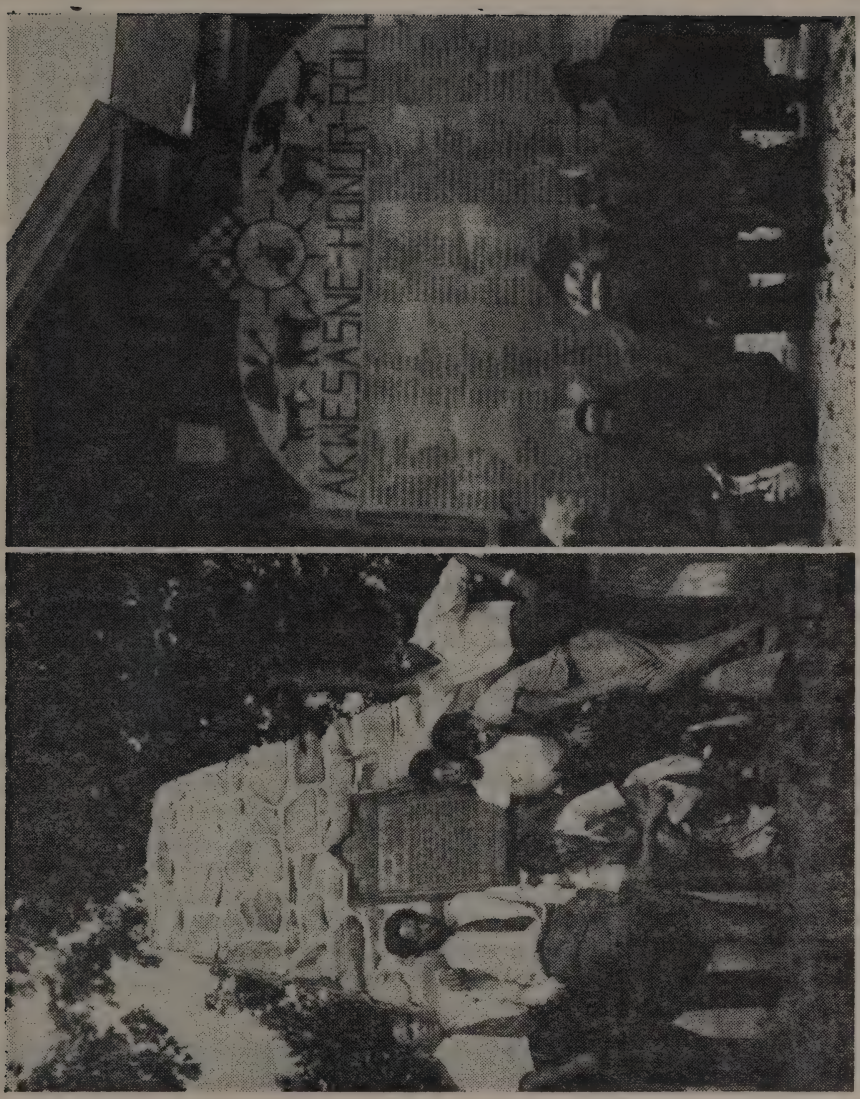
During the course of the last long and bloody war, Logan remained in his cabin, an advocate for peace. Nay, such was my love for the whites, that those of my own country pointed at me as they passed, and said. "Logan is the friend of white men." I had even thought of living with you, but for the injuries of one man. Colonel Cresap the last spring, in cold blood and unprovoked, cut off all the relatives of Logan; not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This calls on me for vengeance. For my country, have killed many. I have glutted my vengeance.. For my country, I rejoice at the beams of peace. Yet do not harbor the thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one!"

The Ohio Archaeological and Historical Society has erected a monument near Logan's Elm. It bears the speech of Logan and also the following inscription: Under the spreading branches of a magnificient elm tree nearby is where Logan, a Mingo Chief made his celebrated speech!"

During the last years of life, Logan wandered from tribe to tribe a broken man, trying to drown his sorrow in rum. Saye Hale Sipe, a Pennsylvania Historian, "Standing more than six feet in height, with noble features, and with the Indian gift of oratory, Logan was a fine specimen of the American Indian before ruined by the white man's whiskey." 'Read Pa. arch. Vol. 4, p. 497-525; vol. 4, p. 569-570; al so," Indian Wars of Penn. by Hale Sipe, Telegraph Press, Harrisburg. Pa.'

With thoughts of this noble man in mind, the Mohawks retraced their trail back to Pennsylvania to Tionesta, the vicinity of the sites of the Indian towns of the Allegany River. From there they went in a south-eastern direction to Reynoldsville where lives a Mohawk girl from their own reservation. From there they went to the City ot DuBois, Pa. Here they visited "The Wigwam," the home of Mr. M. I. McCreight, a great friend and adopted brother 'Tchanta Tanka or Great Heart' of the Indian People. After visiting his home and meeting this good man, the warriors again took the trail directly east to Miles burg, Pennsylvania. Near this section there was, in ancient days, a Delaware Indian Village, located at the union of Spring and Bald Eagle Creeks. During the Revolutionary War this village was occupied by Woapalanne or Bald Eagle, a famous warrior of that period, a fighter for his country.

From this village site the warriors headed south-east for the Village of Reedsville. It was here that Logan, the great Mingo Chief and the son of old Chief Shikellamy had his cabin beside a clear spring nearby. It was his home from about 1766 to 1671, just before he moved to the Ohio country. After leaving the cabin site of Logan, the warriors headed for the Village of Mexico on the Juniata River. It was here that the great Warrior Path of the Iroquois headed south. It was called The Tuscarora Path by the whites. This ancient trail was used by the Five Nation Iroquois in their wars against enemy tribes to the south, the Cataba, Creek and Cherokee Peoples. It was later used by early traders and settlers. It began one mile west of the Village of Mexico and terminated in The Tuscarora Region of North Carolina. From this trail the warriors headed over the beautiful mountains to Harrisburg, the Capitol of the State of Pennsylvania. Near here they were made welcome at the home of a great friend of the Six Nation Indian People, Dr. Paul A. W. Wallace, author of one of the best books ever written telling of the history and aims of the Iroquois Confederacy ' "White Roots of Peace" - Univ. of Pa. Press', The Mohawks asked Mr. Wallace to accompany them to the grave of Conrad Weiser which is at Womelsdorf, Pennsylvania. There, over the grave of Weiser, an old friend of the fathers of the Mohawks, Mr. Wallace was taken into the family or clan of the Turtle and given the Mohawk name of To-ri-wa-wa kon 'Holding a message'. His sponsor, who was present at the ceremony, was Mrs. Ray Fadden or Sk-won ate, a matron of the Mohawk Turtle Clan. Near the grave of Conrad Weiser the Mohawks saw a very impressive monument erected in honor of this



1. - Akwesasne Members at Mohawk Memorial erected in honour of coming of Mohawks from Mohawk Valley to Bay of Quinte. Tyendinegea Mohawk Reservation, Deserento, Ontario, Canada. 2. - Akwesasne Mohawk World II Honor Roll erected at Mohawk Indian School by members of the Akwesasne Mohawk Counselor Organization, St. Regis Reservation.

great pioneer. Nearby they saw a monument erected in memory of Chief Shikellamy. On Weiser's monument the following was inscribed: "To the memory of Conrad Weiser 'Posterity will not forget his services' - George Washington: Pioneer, soldier, diplomat, Magistrate - as interpreter and Indian agent, he negotiated every treaty from 1732 until near the French and Indian War - born in Astadt Wurtlemberg, Germany, Nov. 2 A. D. 1696 - died at Womelsdorf, Penn., July 13 A. D. 1760 - erected by the Patriotic Order, Sons of Americans of Berks Country, Pa. Sept. 25, 1909." On the memorial of Chief Shikellamy was the following inscription: "Shikellamy Boulder - erected by Improved Order of Red Man, Degree of Pocahontas of Berks County, Penna. 1927."

CONRAD WEISER, TERACHIAWAGON, WOMELSDORF, PA.

Conrad Weiser was an adopted son of the Mohawk Nation. Says Hale Sipe, a historian of Pennsylvania of this remarkable man: "When he was seventeen years old, young Weiser went to live with Quagnant, a prominent Iroquois chief, who, taking a great fancy to Conrad, requested the father that the young man might dwell with him for a time. He remained with the Iroquois chief for eight months, learning the Indian language and customs thoroughly. It is said that while on a hunting trip he met the great Iroquois chief Shikellamy, the Vice-Gerent of the Six Nations, who was well pleased with Weiser on account of his being able to speak the Iroquois tongue, and they became fast friends. Weiser became in time the offical interpreter for the Six Nations in practically all of their dealings with the white people. While visiting his old home near Womelsdorf, he died July 13, 1760, much lamented by the Colony of Pennsylvania as well as by the Indians. Said a great Iroquois chieftain, commenting on the death of Weiser, 'We are at a loss and sit in darkness.' If all white men had been as just to the Indians as was this sturdy German, the history of the advance of civilization in America undoubtedly would not contain so many bloody chapters. Conrad Weiser's home is still standing, and in the orchard above the house, rests all that is mortal of this distinguished frontiersman; while beside him are the graves of several Indian chiefs. Having loved him in life, they wished to repose beside him in death. A beautiful monument has been erected to his memory in the "Conrad Weiser Memorial Park," near Womelsdorf, having thereon the words which George Washington uttered concerning him, while standing at his grave, in 1793: "Posterity will not forget his services." His Mohawk name meant, "Holder of the Heavens," a very sacred Mohawk name.

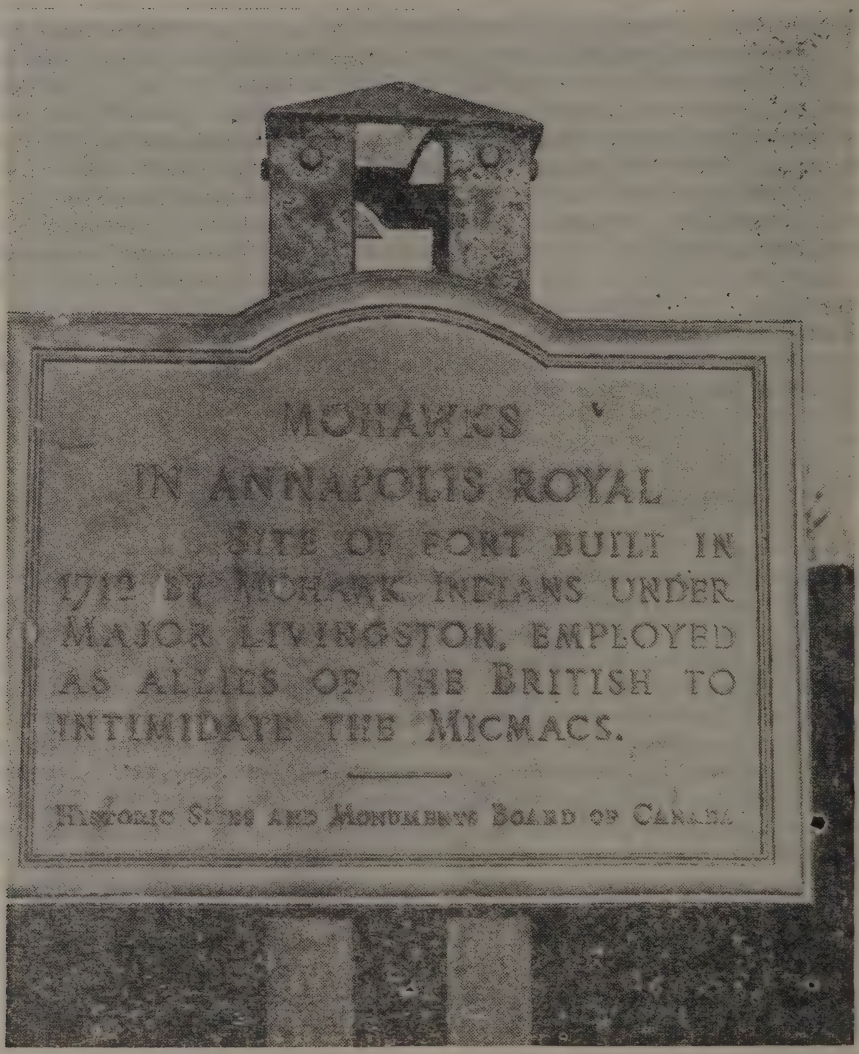
With To-re-wa-wa-kon 'Paul Wallace' as a guide, the Mohawks headed over a road, that once was and Indian trail, toward the north. Their route was over a beautiful

country of hills and valleys. With their friend they soon reached the beautiful Susquehanna River Valley. At Sunbury, Pa. they visited the site of the cabin of old Chief Shikellamy. It was here that the great Oneida chief, the overseer of Vice-Gerent of the Delaware and other refugee Indians of the region lived. This was where his village, Shamokin, was located and where he spent most of his time from 1728 to 1748. Here is where the great chief died and was buried. Near here the Mohawks saw two monuments erected to this great Indian. The inscription on one of the monuments was as follows: "Erected as a memorial to Shikellamy, also Swataney, "Our Enlightener", the representative of the Six Nations, in this province. First sent to Shamokin 'Sunbury' in 1728. Appointed Vice-Gerent in 1745, died Dec. 6, 1748. He was buried near this spot. This diplomat and statesman was a firm friend of the Province of Pennsylvania - erected by Augusta Chapter D. A. R. in cooperation with Pennsylvania Historical Commission, June 1915." The other monument bore the following inscription: "SHIKELLAMY-Oneida Chief and overseer or Vice-Gerent of the Six Nations, asserting Iroquois dominion over conquered Delaware and other tribes. He lived at Shamokin Indian Town, Sunbury, from about 1728 until his death, 1748-said to be buried near here."

THE GRAVE OF SHIKELLAMY, SUNBURY, PA.

Shike'lamy's real name was Ongwaterohiathe. 'It has caused the sky to be bright for us'. This famous Oneida chief has also been called Swataney. When a tribe was conquered by the Six Nations, a deputy or vice-gerent was sent by the Iroquois or Six Nation Council to watch over the tribe. Shikellamy was such a deputy sent by the Great Federal Council of the Six Nations 'Onondaga' in 1728 to watch over Deleware, Shawnee and other tribes in the Valley of the Susquehanna River in what is now the State of Pennsylvania. This chief was highly respected, by not only the Six Nations, but by the white colonial folks as well. He was always the friend of the white man and upon many occasions treated white settlers with great kindness. He never drank the white man's firewater because, as he once said, "I never wish to be a fool." He tried to prevent the sale of this cursed drink to those Indians under his trust. One of his first acts as Vice-Gerent was to send word to the colonial officials that unless they stopped peddling rum among his people, friendly relations between the Six Nations and the Colony of Pennsylvania would cease. This ultimatum to the Pennsylvania Government was delivered in 1731. Because of the harm that liquor peddlers were causing among their people, many Indians were moving west to the Ohio Valley where the French were trying to alienate them from English interests. The English had reason to fear friendly relations between the Six Nations and the French.

Shikellamy was asked by the Englsh to go to Onondaga and invite the Six Nation



Monument erected to the Mohawks, Annapolis Royal, Nova Scotia, Canada.

Chiefs to go to Philadelphia, the object, to secure the friendship and alliance of the Six Nations in case of a war with France and also to try to get the Ohio Indians to return to the Susquehanna country to act as a bulwark against the enemy. Though they mistrusted the English, three of the Six Nations sent delegates to the council '1732'. At Philadelphia the English were very concerned and uneasy as to whether the Six Nations were their friends or whether they would favor the French. They were put at ease by one of the speakers of the Confederacy who, informed them that the Governor of Canada had met them in council, as they suspected, and had told them that he intended to war upon the English colonies and wished the Six Nations to remain neutral! The answer of the Iroquois speaker to the French Governor as regards the request was as follows: "Onondiio (name for French Governor), you are very proud! You are not wise to make war with Corlear (English Governor of New York), and to propose neutrality to us. Corlear is our brother. He came to us when he was little and a child. We suckled him at our breasts. We have nursed him and taken care of him until he is grown up to be a man, He is our brother and of the same blood. He and we have but one ear to hear with, one eye to see with and one mouth to speak with. We will not forsake him nor see any man make war upon him without assisting. We shall join him and, if we fight with you, we may have our father, Onondiio, to bury in the the ground. We would not have you force us to do this but be wise and live in peace." 'Pa. Col. Records, Vol. 3., It does not make the author proud to know, that at this moment, officials of the state that bears the name of Corlear are backing a bill, now before Congress, S-192;_____ that will, if passed, take away the few rights and promises left to the Six Nations, the Confederacy that nursed their fathers until they had grown to be men. 'Write to Chief Clinton Richard, Pres. I. D. L. A., Sanborn, N. Y. for information.'

In the execution of his office Shikellamy conducted many important embassies between the Six Nations and the Government of Pennsylvania. It was through this chief that the Treaty of 1736 was called at which delegates from all of the Six Nations were present at the Council Hall in Philadelphia. Over a hundred Iroquois attended this council. At this council the Iroquois deeded to the State of Pennsylvania all of their Susquehanna lands. When most of the delegates had returned home, and several weeks later, another deed was drawn up by the whites and those Indians who had remained 'most of them drunk' signed away lands owned by the Delaware Indians. Because of this act, the Delawares and other Indians sought the alliance of the French and from 1755 to 1764 Pennsylvania was drenched in blood of an Indian war. Old William Penn, a sincere and honest man, never stooped to crooked dealings with the Indian people. His sons, however were

not of the same make as their father, but were more interested in personal profit and trickery. The results of this shameful act was one of the bloodiest wars in colonial history.

Because of the help of Shikellamy in cementing a friendship between the Six Nations and the Colony of Pennsylvania, a future nation, the United States, was made possible. If the Six Nations and the French had formed an alliance, there can be no doubt that the result would have been the destruction of all the English colonies on the coast. Shikellamy was the mediator between the Colony of Pennsylvania and the Six Nations. He was the key to the friendship of the Iroquois.

Old Shikellamy became ill with fever and passed away Dec. 6, 1748. Said the Moravian missionary, Zinzindorf, of Shikellamy, "He was truly an excellent and good man, possessed of many noble qualities of mind, that would do honor to many white men. laying claims to refinement and intelligence. He possessed of great dignity, sobriety and prudence, and was particularly noted for his extreme kindness to the inhabitants with whom he came in contact." AMERICA OWES MUCH TO THIS GREAT IROQUOIS!

Leaving To-ri-wa-wa-kon and the grave of Shikellamy, the Mohawks traveled up the great river Susquhanna until they arrived at Lewisburg. Here they visited an ancient Indian village site which was an earlier residence of the noted Oneida chief Shikellamy. Continuing still north up the river the warriors arrived at still another of Shikellamy's towns. Here the great chief also resided, just south of the Village of Milton, Pennsylvania. From this village site the Mohawks traveled over a road that was once called, The Sheshequin Path. This ancient Iroquois trail was used by Conrad Weiser and Shikellamy on trips through this region of beautiful hills to the six Nations Capitol at Onondaga. This Indian trail connected the Iroquois country and the Shamokin area and is spoken of as, The Peace Path. Many an ancient Iroquois traveled over this beautiful trail coming from or going to the Land of the Ho-de-no-sau-ne.

Still traveling north up the great river, the warriors 'north of Towanda, Pa.' came to the meeting place of the Indian trails, the place where the trail joined the Iroquois Country and the Shamokin Area. Still traveling up this Indian path, the Sheshequin Path, the Mohawks arrived in the vicinity of Athens, a town of Pennsylvania. In this location many important events of Indian history took place. This was also known as Tioga Point and several important councils of the Six Nations were held here. This was the site of the ancient Indian Village of Tioga. This was the Indian gateway from New York into Pennsylvania and had been an important Iroquois highway for generations. At Athens they

saw, the Carring Path, the Indian voyager down the Chemung River lifted his canoe and carried it a hundred and ninety yards across the neck to ascend the Susquehanna River. This area around Athens was known by the whites as the "Pine Plains." In 1790 near this spot Timothy Pickering met Red Jacket and his Senecas. They were on their way to the Peace Council at Tioga Point. Just south of here was Queen Esther's Town. Near Green's Landing, on the terrace below, lived this French-Indian woman, Esther Montour. Near here stands Spanish Hill, ancient village site of the Andaste Indians' who were an Iroquoian people, of the Six Nations. The Mohawks visited the Tioga Point Museum a Athens where they were fortunate enough to meet a woman of Indian blood, Elsie Murray, director of the museum. This woman, an Indian authority, gave the Mohawks the history of the region.

Leaving Tioga Point, the Mohawk left the main trail and heading west they arrived at the Village of Knoxville. Here, in Iroquois days, was a noted Seneca Iroquois village known as "Mingo Town." This Seneca scntinel village, located here at the eastern end of "The Forbidden Trail" during the mid-18th century, was the place where the white man was forbidden to pass. All white travel westward was halted here. Post, provincial agents, was turned back at this point in 1760. It is interesting to know, that at the head of a stream near here, Cowanesque Creek, is a short trail that led to where the Village of Raymond is now located. There it met the head-waters of the Allegany River down which it was possible to travel either by canoe or by a well-worn trail to the distant Monongahela River, 352 miles away and places farther down the Ohio River. This early route to the Mississippi Valley was used by the Iroquois for generations.

Leaving Pennsylvania the warriors headed down the Chemung River to the Seneca Village site of Newtown near Elmira, N. Y. At the City of Owego they saw a marker that had the following inscription: "Ka-nau-kwis, known as Captain Cornelius. In time of need here, he supplied venison and corn flour to family of pioneer, Benanuell Beuel." They recognized the Indian name as an Onondaga name and the thought came to them that there were many other instances of Iroquois hospitality and friendship to the early white settlers, occasions that deserved memorials and markers so that Americans of today would know that here in this beautiful country of America once lived a people who possessed of many characteristics that are admired today.

Heading north through a beautiful hill country the Mohawks arrived again at Onondaga, Capitol of the Six Nation Iroquois Confederacy. From here they headed north for the thousand Island Bridge. Crossing this they were again in Canada. Traveling south along the shore of Lake Ontario they were soon in the Thendinaga Mohawk Reservation. There, on

THE COMING OF THE MOHAWKS, THENDINAGA RESERVATION, ONTARIO, CANADA

At the Tyendinaga Mohawk Reservation, near the City of Deseronto, Ontario Canada, is a monument erected in honor of the Mohawks. The inscription reads as follows: "The coming of the Mohawks - Commemorating the arrival here on the 22nd of May, 1784, under leadership of Chiefs, John Deserontou, Aaron Hill, and Isaac Hill, of a band of loyal Mohawks, one of the nations of the Iroquois Confederacy expelled from their homes in the Mohawk Valley, for their fidelity to the Empire."

Leaving Thandinaga, the Mohawks turned their faces north and soon were at their homes on the Akwesasne 'St. Regis' Mohawk Reservation in Northern New York State.

MOHAWK MONUMENT, ANNAPOLIS ROYAL, NOVA SCOTIA

Near Annapolis Royal, Nova Scotia, stands a monument erected in memory of a group of Mohawks who, in 1712 were enlisted by the English and taken to Annapolis Royal to secure the peace of the country. A company of Mohawks had served under Major Livingston at the capture of Annapolis and had done good service on the occasion. The English colony was in danger because of the French inhabitants who were stirring up trouble between the Mic-Mac Indians and the English and were threatening to take over the colony.

The Mohawks upon arrival in Annapolis built a fort in the most proper place for defense. The very presence of the Mohawks was sufficient to keep the Nova Scotia French and Mic-Macs quiet. Vetch, the English commander, wrote of these Mohawks, "They are of wonderful use, and better than three times the number of white men." Again he wrote, "They are better than four times the number of British troops."

The marker of the Mohawk fort is located near the old Glebe House. now owned and occupied by Mr. Arnold Corp and family.

One wonders, after knowning of the numerous occasions that the warriors of the Six Nations aided and protected the English colonies when they were as babies in a strange land, how England could possibly "save Face" when during the years 1923-1924 she turned ed her head, allowing the Canadian Government to invade the little country called Six Nations Land, seize the Six Nation Council House, break open the safe holding the records of the Six Nations, steal the sacred wampum belts of the people, arrest and jail the Indian leaders, erect police barracks in the heart of the little nation and force their rule over a people who had done so much for their fathers.

Let us hope that the story of this terrible injustice will in time be known to the Canadian people so that they can right this wrong! 'For details read: "Dark Trees to the Wind," Chapter 4 by Carl Carmer, Pub. William Sloane Associates, N. Y. C.'

OUR PRAYER TO HAWENIO, THE GREAT SPIRIT

By Ka-ron-to-wah-nen

Oh Hear us Great One!
We, the children of the forests, the plains, the mountains,
Ask that you look down and pity us.
Give us back the things that once were ours.
Give us back our pride in the greatness of our race.
Let us be as a people once again,
Strong yet gentle, proud yet humble, happy yet grateful.
Make us mindful that all things came from you.
Listen to the cry of your children who have forgotten the teachings of their elders.
Give them sight that they may once again see that which is good for them.
Teach them the wisdom of the earth, the trees and the rivers.
Let them learn to live again as their fathers before them did.
Hearken Hawenio!
Listen to the cry of the old people.
They cry because those things that you gave them have been taken from them.
They are as slaves driven by hard masters.
Who obey the crack of the lash as an animal, too frightened to resist!
Oh Hawenio, give them back their courage and their pride,
Make them men instead of frightened children.
Let them once again hearken to the council of their wise men.
Let us hear once more the Victory Songs,
And the sound of our Council Drums.
Give them back that courage that made our people in the past fight against superior odds and go down singing their Death Songs!
May we once again remember to sing our old songs in remembrance of you.
Let us gather around our council fires and
Hear again the tales of our great ones, those who lived before us,
That our young men and women will have something to follow,
A straight trail that will lead them out of the low places and will take them to the high places, the tops of the mountains,
Where once again our Elder Brother, the sun, will shine upon them.
Let those who would harm our children, those who would take away their pride, those who would make them forget their people, punished!
Hear our prayer! We, your Red Children have not fogotten you.
Have you forgotten us?
Help us Hawenio!

THESE ILLUSTRATED PAMPHLETS - dealing on the history, culture and legends of the Ho-de-no-sau-ne or Six Nations Iroquois Confederacy, have been collected and written by Aren Akweks 'Ray Fadden'.

The future of our young Indian children depends upon the kind of history taught today. Our forefathers fought their way of life. Our young warriors have died on battlefields all over the world in the interests of the American Way of life originated in this country and you may trace its birth in the history and culture of our ancestors, the North American Indians. The now complete Iroquois Life History Series offers potent help in training young people in early American History. The collection of Indian life, paints a strong educational picture of Indian life a picture that will create pride, interest, respect and reverence for the principles of freedom and justice for which the old Indian stood.

'For information concerning the Six Nation Pamphlets write to: Akwesasne Counselor Organization, Hogansburg, N. Y.'

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